

The
ALL-SEEING EYE

A
MONTHLY MAGAZINE

By
MANLY P. HALL



VOLUME FIVE

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MANLY P. HALL

DEVOTED TO THE SEARCH FOR THOSE
FUNDAMENTAL VERITIES EXISTING IN
THE EDUCATIONAL SYSTEMS, RELIGIONS,
AND PHILOSOPHIES OF ALL AGES

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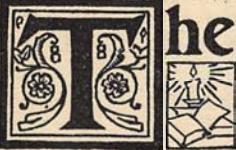
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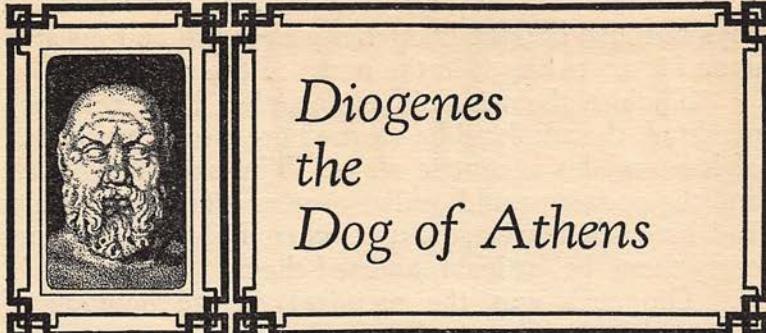
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The EDITOR'S BRIEFS

After a lapse of three years, publication of THE ALL-SEEING EYE is resumed, beginning with the October, 1930, number. This magazine will be devoted exclusively to the writings of Manly P. Hall, and its reappearance is in response to the insistent demand for his lectures in printed form. Vol. V of THE ALL-SEEING EYE will contain some of the best material which Mr. Hall has given to the public from the lecture platform. His various Sunday and class lectures given during the summer of 1930 have all been reported electrically, and will be reproduced in the magazine after the necessary changes for publication have been made. Special departments of the magazine will be devoted to psychical research, Orientalism, astrology, psychology, and occult philosophy.

Of particular interest to our Chicago friends is the announcement that Manly P. Hall returns to Chicago for a series of public lectures, beginning October 2, 1930, to be given in Assembly Hall on the Fourteenth Floor of the Masonic Temple, 32 West Randolph Street. The high standard of research work done by Mr. Hall in the fields of comparative religion and ancient philosophy has won for him a unique position upon the American lecture platform. For ten years he has been applying the magnificent philosophical systems of past ages to the vital problems of this generation. His unparalleled success in this field is evidence both of his personal ability and also the urgency of his message.



Diogenes the Dog of Athens

The gods are sufficient to themselves, therefore they are gods; men are insufficient to themselves, therefore they are men. It follows that the more men depend upon others the less they resemble the gods, and that they verge towards the divinities by detaching themselves from the concerns of mortals.

Thus reasoned Diogenes. To be consistent, he decided to live no longer in a house that another man had built, to deny himself all pleasantries, and not even use the commodities common to every-day life. Furthermore, reasoned the old skeptic, the gods, being complete in themselves, accepted nothing. So, with a flourish, Diogenes returned one after another the things that had been given him until at last he was reduced to a state of abject poverty. In his estimation, this resembled somewhat the divine state, for no longer receiving anything, he was like the gods who accepted nothing of mankind but who gave unceasingly of their life and light to all living things.

So we find Diogenes living in a tub, an old discarded barrel that no one else would have. This he rolled into the Metrium, the public square where the Athenian senators, merchants, and populace congregated for one reason or another. Here, with a little straw on the bottom of his tub, Diogenes lived a considerable part of his life. While they heartily despised the old cynic—for he was the Bernard Shaw of his day—nevertheless the Athenians had a high respect for Diogenes. A number of school boys for a prank once bored holes in his tub so that when it rained the water poured in. The citizens were so stirred up by

this outrage that they not only severely punished the boys but also bought Diogenes a new tub and insisted upon his accepting it in the name of the state.

Though the wise old philosopher lived rejecting mankind, the mankind he scorned grew to be very fond of him and his eccentric ways. The self-styled wise and the pedant would gather around him to watch him and listen to his words, and when Diogenes did not edify them, he, at least, amused them.

Diogenes was the recipient of the homage of Alexander the Great. The conquerer came one day and stood in front of the tub where the famous skeptic was sitting sunning himself. After looking Diogenes over for some time, Alexander said: "Is there not something that I can do for you, something that I can give you, some way in which I can reveal to you how I admire the profundity of your thinking?" Diogenes looked at the young Macedonian for a few moments, then said: "Alexander, there is only one thing you can do for me; step aside a little, you're between me and the sun, and I am cold." That was all that Diogenes would accept, namely, that Alexander should step aside a little.

So interested was Alexander at this reply that a deep friendship grew up between him and Diogenes and these two men—both of remarkable wit and insight—would often play jokes upon each other. On one occasion, Alexander the Great sent a basket of bones to Diogenes. To appreciate the point of this particular joke, it must be noted that out of popular conceit there had sprung up a nickname for Diogenes. He was called "The Dog of Athens," because, in his own words, he barked at those who were untrue. He snarled and bit at those who were false to themselves and did all he could to bring discomfiture upon those who felt themselves to be in high positions. So out of recognition of this nickname of "The Dog," Alexander sent Diogenes the basket of bones accompanied by a note which read thus: "From Alexander to Diogenes, Greetings! These bones are such as a dog should receive." Patiently reading the note, Diogenes turned to the servant who had brought the basket and

instructed him to take the bones back to Alexander with the following note: "Diogenes to Alexander, Health! These bones might have been such as a dog should receive, but they were scarcely such as a king should send." Alexander so admired this retort that he caused it to be published among his people to show the wit and understanding of this great skeptic.

Diogenes was a contemporary of Plato. These two men heartily despised each other, probably owing to the difference in their fundamental viewpoints; for, sad as it may seem, the wise are sometimes domineering. It is very difficult, even for the great, always to show that rare humility which is the seed of true greatness. One day Diogenes (whose chief hatred for Plato was based upon the fact that he believed the great Athenian to be proud) chanced to see Plato walking down the street wearing a brand-new, long-flowing velvet cape. Following Plato, Diogenes waited until the great Platonist was standing over a mud puddle. He then crept up behind Plato and, quickly jumping up and down on the hem of Plato's robe, trampled it in the mud, at the same time calling out loudly for the benefit of the bystanders: "Now I've stepped on Plato's pride." Plato (whose name was derived from "plateau" because of the breadth of his brow) was a shrewd Jupiterian and a jovial soul. Turning upon the irate Diogenes, he said with a smile: "Yes, Diogenes, you condemn my pride, yet how proud are you that you can step upon my cloak in this way!" Nonplussed, Diogenes thought for a moment, then crept away.

The above instances are typical of the great cynic. Diogenes had a very curious mental twist and his life was given over to many austereities. Many people believe that in order to be really good you must be more or less uncomfortable—that a state of comfort and ease for the body may in some way lure the soul into sin. Diogenes shared such a belief and set himself the task of mastering his body by subjecting it to all sorts of discomfort and mental discipline. Consistent with this theory, we find him one day sitting on a snowbank, with very little clothing, actually numb and his teeth

chattering from the cold. He had done this simply to prove his control over his body. A citizen of Lacedemonia came by and, seeing the great cynic sitting in a snowbank, called out to him, "Diogenes, are you cold?" Diogenes looked scornfully at the youth, "C-c-c-certainly not," he replied, his teeth actually chattering. "All right," retorted the Lacedemonian, "if you are not cold, why do you sit there?" With a sheepish expression upon his face, Diogenes got up quietly and retired to his tub. He had been bested by the stranger from out of town.

Diogenes maintained the same general attitude of both the true Oriental and the early Christian ascetic. He devoted his life largely to the mastery of his body, to the mastery of every emotion, thought, and action, and as the result of his wonderful self-control, acquired a great profundity of reason and understanding.

To show how he departed from worldliness and devoted his life to the study of abstract subjects it is interesting to follow him as, leaving his tub and passing down the street, he would come to the small fountain from which he used to secure his drinking water. He carried in his hands a simple mug—we don't know whether it was pewter or clay—but it was an old and cheap vessel. As he leaned over to fill it, it suddenly occurred to him that the gods did not use cups when they drank. Hence, such things as drinking cups were definite evidences that he was still bound to mankind. So, with a gesture of impatience, Diogenes threw the cup away, breaking it in pieces, and declaring that as the gods did not need cups, neither did a wise man, but that any man's hand was enough to form a hollow vessel from which to drink. From that time on, therefore, Diogenes did not use a cup. In his advancing years, Diogenes developed the habit of leaning upon a cane or staff. Suddenly realizing that the gods did not lean upon sticks, he threw his cane away. Even in his most advanced years, when he had become rather weak and decrepit, he refused any assistance from a stick, declaring that all these things were evidences that he had not yet escaped from mankind.



Rasputin and Cagliostro

The gaunt, fantastic figure of Rasputin stands out in startling relief against the prosaic background of the twentieth century. His bizarre personality seems to belong to some earlier age; he is a miracle in an era in which miracles are *verboten*.

The Literary Digest defined this remarkable man as the Russian Richelieu. The title may be superficially apt, but a closer analysis reveals a wide interval in the attitudes of these two men. The fighting Cardinal was a man of culture and exquisite personality, a politician of intrigues and subtleties, whose life was devoted to the various ends of ambition. Rasputin, on the other hand, was first, last and always a peasant, with a peasant's viewpoint upon life, a peasant's superstitions and simplicity. Even when elevated by circumstance to a position far above his natal lot, he remained to the end constitutionally and temperamentally a peasant.

Like the class from which he came, Rasputin was childlike and candid in his motives and methods. It requires ages of culture to elevate dishonesty to the degree of a diplomat. The peasant Rasputin had his own narrow viewpoint of life between him and what might be termed success. All his instincts, all his hereditary tendencies, all his early environment and training bound him to the great body of the Russian people. Whatever he did, be it good or bad, Rasputin did naturally and simply, free from affectation or subterfuge. Under all conditions and at all times Rasputin was

wholly and utterly himself; he neither analyzed his motives nor explained them.

To understand his psychology and the position which he occupied, it would probably be advisable to compare him with another great figure in history who in many ways paralleled the Russian *starets* in both temperament and achievement. We refer to Allesandro Cagliostro, the great Sicilian magician who swept like a meteor across the heavens of Europe in the eighteenth century and whose fall precipitated the French Revolution, even as the fall of Rasputin brought down the house of the Romanoffs.

The famous (or, as some would have it, infamous) Comte di Cagliostro was called by his devotees the friend of the poor and the spokesman of the citizenry of France. Rasputin was the spokesman of the peasants of Russia and championed their cause before the ruler of the land. If any credence is to be placed in the Joseph Balsamo story, the private life of Cagliostro was as wild an orgy of intemperance as that of Rasputin's. Both were accused of sorcery, suspected of every crime, prayed to and cursed in the same breath. Each rose from an obscure beginning and by rare personal magnetism surmounted the handicap of an unprepossessing appearance to reach a point akin to deification. Both were makers of history and, if the stories be true, met death finally through strange and violent means. Cagliostro, according to accounts, was strangled by his jailer in the castle of San Leo, and Rasputin was murdered at night in the cellar of his princely host. While seemingly in order, the element of mystery is associated with the death of both these men. Cagliostro is reported to have been seen in India after his reputed death and Rasputin is said to have been recognized in a South American city several years after his body was presumably buried in the palace gardens of the Tsarkoe Selo.

Both Cagliostro and Rasputin had a similar streak of genius. Cagliostro, stamping up and down in front of his judges, dressed in pink trousers, green waistcoat, and varicolored turban, and Rasputin with his hand-embroidered silk smock, peasant boots, and dis-

heveled appearance—both were bizarre in the extreme. And, most important of all, both men were the products of the curious chemistry of circumstances, each received limited support in his mission, and then was cut down.

For many centuries the Russian peasants had existed in a state of ignorance due to illiteracy. Wherever we find this plague infecting the state, we find its sister evil—superstition. Both ignorance and superstition breed violence; both are caused by oppression and both, in turn, are held in check by oppression. Where ignorance of the realities of life prevails, pseudo-orders of knowledge invariably spring up to meet the need. Among the Russian peasantry we, therefore, find a species of pseudo-wisdom—a knowledge not derived from books but a strange compound of folklore and holy traditions coupled with some practical knowledge concerning the therapeutic properties of herbs and simples.

From the intellectual environment of an ignorant people, a decadent priesthood, and an indifferent aristocracy Rasputin rose. All these produced a man who epitomized in his own disposition both the advantages of these various social strata. The biographies of Rasputin are replete with contradictions and, though he passed out of this life as recently as the year 1916, his exploits are already half mythical. His personal life prior to his entry into the field of world politics is already distorted out of all sense of historic proportion. The Russian Revolution is probably responsible in great measure for the incomplete records concerning Rasputin; for, relying upon the vilifications of the monk Iliodor, the Red Government used Rasputin's name and memory as a powerful instrument against the Romanoffs and the nobility.

(The early life of Rasputin will appear in the next issue.)



The C.R.C. Portrait A Rosicrucian Problem

For several years we have been investigating the secret societies of the ancient and mediæval worlds. These organizations may be divided into three general classes—political, philosophical, and religious. During the last three centuries a fourth type of secret order has appeared, namely, the fraternal. All secret societies were originally priestly institutions created to perpetuate the mystery religion which had been revealed to the first of humanity by the gods.

"Knowledge is power" declares the Egyptian, but knowledge in the possession of such as have not yet mastered the animal soul is dangerous. The Mystery Schools were created in order that divine wisdom should neither perish from the earth, nor yet fall into the hands of the profane. The great truths discovered by the illumined were therefore carefully concealed under abstruse symbols and allegories, and a man desiring to know them was compelled to pass through a number of tests to prove that he was entitled to this honor.

Christianity, like all the wisdom religions, is a threefold structure, consisting of a spirit, a soul, and a body. Ante-Nicene Christianity was a school of the Mysteries, and as such promulgated a secret teaching concerning which the modern church knows practically nothing. The first Christian mystics were the Gnostics, but nothing now remains of their cult except a few inscribed gems and an occasional literary fragment mutilated almost beyond recognition.

The Middle Ages found Europe struggling to

free herself from the limitations of religious intolerance, philosophic despotism, and scientific ignorance. The doctrines promulgated by Galen, Avicenna, and Aristotle held the minds of the learned in intellectual bondage. It was against this bigotry that the great Paracelsus directed his hammer blows, liberating the medical profession from the dogmas of Avicenna. Centuries after him came Sir Frances Bacon, who with the sheer transcendence of his genius brought down, Samson-like, the pillars of Galen and Aristotle, and with their fall the house of arbitrary notions collapsed.

We shall probably never fully appreciate the part played by the Rosicrucians in the reconstruction periods of European thought. The Rosicrucians constitute the most remarkable organization of the modern world. During the seventeenth century their name was upon every man's lips, but none knew who or what they were. In their manifestoes, published between 1610 and 1620, the Rosicrucians declare that their purpose was to promulgate the secret teachings which they had received from their illustrious founder, Father C. R-C. (Christian Rose-Cross), and to heal the sick *without pay*. They were deeply concerned with alchemy and astrology, and their ranks included several great Kabbalists and transcendental magicians. Elias Ashmole, one of the Order, declares that two Rosicrucian physicians cured Queen Elizabeth of smallpox, and a young duke of leprosy. There are also records that the Rosicrucian chemists manufactured gold and furnished it to the British mint. Raymond Lully, (probably a member of the fraternity) is said to have transmuted thousands of pounds of base metals into gold in the Tower of London. Lully did this in order that the English might finance a crusade against the Mohammedans.

After describing the purposes of their organization, the Rosicrucians in their first manifestoes recount the adventures of their leader and how he came to establish the society. The story is briefly as follows:

Father C. R-C. was the son of poor but noble parents, and was placed in a cloister when but five years of age; but several years later finding the instruc-

tions unsatisfactory he associated himself with a monk who was about to start on a pilgrimage for the Holy Land. This brother died at Cyprus, and C. R.-C. continued alone to Damascus. Here poor health detained him, and he remained some time studying with the physicians and astrologers. Hearing by chance of a group of wise men abiding in Damcar, a mysterious city in Arabia, C.R.-C. made arrangements to visit them, and arrived in Damcar in the sixteenth year of his life. Here he was received by the wise men as one long expected, and remained with them for a considerable time, during which he learned the Arabian tongue, and translated the mysterious book "M" into Latin. From Damcar C. R.-C. journeyed to Fez, where he was instructed concerning the creatures existing in the elements. From Fez the young Initiate took boat to Spain, carrying with him many rare medicines, curious animals, and wonderful books. He conferred with the learned at Madrid, but they dared not accept his teaching because it would reveal their previous ignorance; so, deeply discouraged, he went to Germany, where he built himself a house on the brow of a little hill and devoted his life to study and experimentation.

After a silence of five years C. R.-C. gathered about him a few faithful friends, and they began to arrange and classify the great knowledge which he possessed. Thus the Rosicrucian Fraternity was founded. New members were later accepted, and the brethren traveled into various parts of the world to give their knowledge to those who were worthy and willing to receive such a boon. The first of the Order to die passed out in England, and it was after this that Father C. R.-C. prepared his own tomb in perfect miniature reproduction of the universe. None of the Order knew when their founder passed on, but 120 years after his death they discovered his tomb with an ever-burning lamp suspended from the ceiling. The room had seven sides, and in the center of it was a circular stone under which they found the body of their founder in perfect condition, clasping in one hand a mysterious paper containing the arcana of the Order.

Many efforts have been made to interpret the sym-

bolism of this allegory, for it is undoubtedly a myth symbolically setting forth the deepest secrets of the Rosicrucians. Father C. R-C. is to be considered not only as a personality but also as the personification of a power or principle in Nature. This practice of using an individual to set forth the workings of divine power was frequently resorted to by the ancients. The Masonic legend of Hiram Abiff, the Chaldean myth of Ishtar, the Greek allegory of Bacchus, and the Egyptian account of Osiris are all examples of this type of symbolism. It is not improbable that the entire mystery of Rosicrucianism could be cleared up if the story of Father C. R-C. were properly interpreted.

During the sixteenth century many pseudo-organizations sprang up claiming to represent the Rosicrucian Brotherhood, but the very nature of the teachings they promulgated proved beyond all doubt that they were fraudulent. One of these groups after exacting the most terrible oaths from those joining the society gave each one of the new members a black rope with which he was supposed to strangle himself if he broke any of the laws of the order.

The pseudo-Rosicrucians were short-lived; for, after passing through all the degrees of the elaborate rituals and spending considerable sums of money, the unfortunate "initiates" discovered that these organizations did not possess the knowledge they claimed to disseminate. Many false claims were made by charlatans who attempted to capitalize the name of Rosicrucianism, but in some mysterious way these dishonest parties were exposed and their plans came to naught.

Several years ago Arthur Edward Waite, an English Masonic writer of note, published a work in two volumes entitled, *The Secret Tradition in Freemasonry*. Among a large number of plates he reproduced was one he declared to be the supposed portrait of Father C. R-C. We examined the reproduction with great interest but with a certain amount of skepticism, in view of the vast number of false claims and documents that have appeared in recent years. We had a feeling that somewhere we had seen that picture before, and the general appearance of it made us sus-

pect that it was a copy of a more ancient painting. At last, after considerable pains, we discovered what we believe to be the original of the picture.

In the Lisbon museum there is a famous painting by Albert Durer. The resemblance to Waite's picture is very marked. The position of the head, the finger touching the temple of the skull, the hat, the reading table, the beard, and the folds of the cloak are all nearly identical. The reader may say that Durer copied the painting from the supposed portrait of Father C. R-C., but this is most unlikely, as Durer was a truly great artist and great artists seldom copy the paintings of other men. Furthermore, the Durer painting was made about A.D. 1500 and is apparently much older than the other picture. The Durer painting is an idealistic conception of St. Jerome, and Durer has in several other pictures shown this saint with the same reading table, and a skull is always placed near him. In the Harding collection in Chicago is also a portrait of St. Jerome by the Master of the Life of the Virgin, which resembles the C. R-C. picture even more closely.

The only natural presumption is that the picture supposed to be that of Father C. R-C. is in reality a copy of St. Jerome and not an overly good copy at that. Mr. Waite was careful to make no committal regarding the authenticity of the painting, but others more enthusiastic have accepted the picture as real. This is an occurrence which should deter any person not acquainted with the real issues of Rosicrucianism from accepting the wholesale accounts now circulated concerning the historicity of the Order.

The *bona-fide* Rosicrucians are an organization of Initiates and Adepts, and only through development of the internal spiritual faculties can the true purpose of the Order be recognized. Only when the disciple lives the Rosicrucian life can he know that sublime Fraternity whose members—so the ancients declare—inhabit the suburbs of heaven.

TAROT SYMBOLISM INTRODUCTION

The Court de Gebelin, a high Mason and eminent scholar of his day, first set forth the symbolic possibilities of the Tarot cards. Since his time a number of other writers (who will be remembered chiefly for their enthusiasm) have submitted to, yes, even attempted to thrust upon the public mind more or less fantastic interpretations of these mysterious leaves. Most of these attempts to clarify the meaning of the Tarot have only muddled the issues involved. The original lack of information has been exchanged for a monumental structure of misinformation.

The difficulties may be classified under three headings:—

(1) The original number of cards is unknown but it is quite within the range of possibility that the modern deck lacks several vital (and, therefore, deleted) cards. The removal of even one or two symbols would destroy the sequence of the figures and thus hopelessly confuse the would-be interpreter.

(2) It is quite probable that the order of the cards has been purposely changed. In fact, the unnumbered major trump—the Fool—is the chief stumbling-block confronting the student of the Tarot. The problem, therefore, is naturally related to the science of cryptography. The cards become the elements of a secret writing; they are a definite philosophic cipher, and until the elements of this cryptic alphabet have been finally established, the subject must remain a debatable field of abstract speculation.

(3) Most writings on the subject of the Tarot (prominent among them the treatises of Eliphas Levi and Papus) are unquestionably “blinds” published for the definite purpose of diverting public attention from the deeper issues involved. Whether bound or regarding themselves as bound by obligations of honor, these authors preserved inviolate whatever knowledge

they actually possessed. For reasons somewhat obscure but which they evidently regarded as sufficient, they purposely deceived the public in their published descriptions of both the major and minor trumps.

Instead of being influenced too deeply by existing writings, the student obviously should sever his connections with these dubious text-books and reconstruct the entire system of Tarot symbolism from the secret doctrine of the ancients, scattered fragments of which have survived the persistent efforts in past ages to destroy learning.

If, as all indications point, the Tarot may be traced definitely to the Arabian mystics, we can search for the true interpretation in those orders of learning which flourished in Arabia during the first ten centuries of the Christian Era. We have abundant evidence that the wise men among the Arabs—the astrologers and philosophers—drinking deeply at the fountain-head of Greek learning, became the ardent champions of academic philosophy. They also tasted of Egyptian lore, and even imbibed of the wisdom of Chaldea and Phœnicia.

Little is known of the religion which Mohammed destroyed, or at least believed he had destroyed. There is no question, however, that his own sect perpetuated this wisdom in the metaphysics or mysticism of the Dervishes. Though not the originators of this great system, the Arabians have earned for themselves a certain measure of immortality because they were the honest custodians of those older truths whose importance they grasped.

Having established this link, we may next disregard it and investigate the sources from which all subsequent philosophies derived their fundamental premises. Western metaphysics reached its flood-tide in the transcendental doctrines of the Greeks. To understand the Tarot, then, we shall disregard the scattered emblems momentarily, re-establish the ethical system which unquestionably they were devised to perpetuate, and, by so doing, render evident the inevitable interpretations of the cards.

(To be continued)



The Magic Mirror

In the legend of Bacchus, the Greeks arcaneously intimate that the physical universe is but a polished mirror in which one sees the reflection of the heavenly world. Thus, in the mirror of matter we see our individualities reflected as personalities; our bodies are but the shadows of our souls cast for a day upon the substance of illusion. To realize that form and feature are but reflections of our invisible dispositions is to know ourselves.

In the light of this premise, sit down before your mirror and study your face; lean back, eye yourself in a calculating manner, and interrogate your shadow thus: "If I met you on the street, would I trust you? If I encountered you in a deserted spot on a dark night, would I live to get home? If you were a stranger, would I want you for a friend?"

This brings to mind a story (presumably authentic) of a certain woman who had such an ugly disposition and repulsive features that it frightened her to look at her own face so that she dressed and performed a meticulous toilet for forty years without once looking in a glass. Strange as it may seem, she chose to do that rather than soften her countenance by modifying her disposition.

Therefore, when you behold this semblance of yourself view it as a completely dissociated personality. Then honestly catalog your reactions. Your analysis may disclose that the shadow in the mirror has a hard, cold mouth that goes down a bit at the

corners. This mouth will probably cause an unpleasant reaction, but previously it was others who felt it and not yourself. Hence, the stranger encountering you must appear either indifferent or charmed while beholding your unprepossessing looks. You will recall the famous limerick which ran something like this:

"I am not very handsome 'tis true,
My face it is slightly askew;
But I do not mind it, for I stand behind it,
And all of the pain is with you."

By using the mirror you are suddenly enabled to meet yourself as a stranger. You are able to determine just how much of an obstacle you are to your own ends and purposes. After looking earnestly for about half an hour, one person heaved a mountainous sigh and remarked sadly: "What an empty looking thing I am; I am shallow, expressionless. In fact, I can see no intelligent reason for my existence."

If the face is empty, the cue is to fill it. If it is shallow, deepen it; if it is narrow, broaden it; if it is too short, lengthen it. Work with yourself, with your thoughts, emotions and ideals until you can honestly say, as you look into the reflection of your own eyes, that the face before you is that of a person whom you would really want to know. Thoughts and feelings reproduce themselves upon the delicate linings of the face until your face becomes a replica of your soul. Even the slightest detail is significant—the hair, the texture of the skin, and the coordination of parts. The advocates of heredity admit that it takes a million years to chisel a nose. The body is the potter's clay daily being molded into a form consistent with the internal integrity.

Now comes the technique of improvement. Try spending ten minutes a day reconstructing your own face. It is a philosophical verity that if you can lift your ethical standards, you can lift your face with them. Here is an opportunity for a new fad—philosophical face-lifting. It will never become popular, however, because it requires work.

Having analyzed existing conditions, decide upon

the improvements which you desire to make. Possibly your eyes are a little shifty or you squint them too much. For the first, establish a new standard of honesty, and for the second, be less suspicious and air the secrets which you have cherished so long. If your eyes are staring and you open them too wide, you are superficial and should court reflection. If the face has a tendency to sag or have a gaunt and hollow look, 'tis ever so with pessimists. For such people the truism that it takes twice as many muscles to frown as it does to laugh is most pertinent.

Change your disposition and watch the corners of your mouth come up just as surely as though they had been shifted by a surgical operation. Banish deceit and watch your eyes open; think and watch your eyes go back where they belong. Strange but true, in a few years a person can rebuild his face, so that while it may not actually be beautiful, it will convey the definite impression of attractiveness. In this age of competition, personal appearance is a powerful factor in the success of any individual or enterprise. The expression upon your face will have much to do with the position that you will occupy in society. A friend of mine who had an uncanny ability to detect thieves said he seldom failed because he could detect dishonesty in the texture of the skin. When even our pores turn state's evidence, no alternative but honesty is left.

The study of your face will discover to you the magnificent psychological background of life, a sphere whose subtleties are lost upon ninety-nine out of every hundred persons. Most of us live in the so-called evident. Behind the evident, however, is a network of inherent causes and impulses that make us what we are. We are all tyrannized by circumstances until we rise above circumstance by taking our lives into our own hands and molding ourselves into the ideal we long to be. These little chats with the stranger in the mirror will accomplish much. By standing off and watching yourself walk by, you will receive a definite urge toward self-improvement which you might never otherwise come to feel.



Vicarious Reformation

The subject of all worthy legislation is man; the object of that legislation is the improvement of the human state. The insurmountable difficulty to these worthy purposes is the impossibility of the individual actually reforming anyone but himself. Most people are like incorrigible children; and reformatory measures, instead of making them better, simply make them angry. The optimistic reformer should never overlook the fact that there are certain peculiar traits inherent in human nature that have impeded ethical progress since the beginning of time.

The success of any reformation depends upon a single premise: namely, that people want to be better. Of the minority this may be true; of the majority, it is not. Few people have any well-defined desire for self-improvement and of that limited number only a much smaller group has any well formulated plan of procedure. The primary desire of the average man or woman is simply to be comfortable. John Doe wants a fair share of this earth's goods, a little more power than his neighbor, and his name in the Blue Book. He would like to be respected and feared—preferably the latter. He is interested in self-improvement, provided it can be accomplished without effort, sacrifice or discomfort on his own part.

The motion picture industry has suffered from the tragedy of the "educational" film. It is the great box-office flop. So past experience has formulated a new procedure to deal with this equation in human nature. *If you feel that you must educate the individual, do it*

without his knowledge; for if he ever suspects that you are trying to improve his intellectual or ethical status he will hate you to the end of his days. The way of the reformer is more difficult even than that of the transgressor. The public mind, restricted by infantile proportions, indulges in infantile reactions. It reasons thus: "Someone is trying to educate me, from which I infer that he thinks I am ignorant. I am insulted—I'll never speak to him again!"

Jane Roe pays fifty cents to see a motion picture. That half dollar she dedicates to entertainment. If she discovers, however, that even five cents of it has been expended to improve her intellectual condition, she will want that nickel back. Culture, like the air, must be free. We will pay to be happy, but not to be wise. The fizzle of radio education parallels that of motion pictures and what we hear broadcasted in the air grows worse every day. There seems to be more or less prevalent the attitude which views it a disgrace to acquire education out of school; in fact, even during school days many only tolerate it because it is compulsory.

Only the minority appreciate learning; the majority must have it thrust upon them, if possible. A man will learn just enough to earn his bread and butter, for a thoroughly buttered slice of bread (whole-wheat) has become the fetish of the average person. Consequently, whenever the problem of actually improving the ethical estate of man comes up, the results are negative, not only through lack of popular support but through actual opposition. John Doe actually dislikes to have a better state thrust upon him. He would rather be free to wallow in the mire than to have his Augean stables cleaned up by some method which would curtail or endanger that inviolable aspect of personal liberty "to do as he pleases."

This is an age of progress and, speaking of progress, we are approaching the ultimate reformation. From now on, the trash cans along the curbs are going to be painted gray instead of green. This legislation has been made necessary because people have been posting their letters in these trash cans for years. Edu-

cated in our public schools, enjoying our exceptional cultural opportunities, the people who elect our presidents, make our laws and raise our families, the people who are the subject and object of our various reformations cannot yet recognize a trash can when they see one. How can we expect people to enjoy rare intellectual stimulus who consistently post their mail in a box marked "trash"?

Laws are made primarily for people who haven't sense enough to live well without them. These laws protect the person who is either thoughtless of others or who lacks sufficient gumption to take care of himself. The intelligence of the average person is seldom called in question; when it is, as in the problem of the trash can, he falls down hopelessly. As a result, we must have explicit directions for everything that we do. The strip of sandpaper on a box of matches must bear the caption, "Scratch Here," otherwise its purpose would be entirely beyond our comprehension. A door must be labelled "Push" or we might possibly try to get through it with a can opener; and we could not find our way out of a theater if the word "Exit" were not written over the opening in the wall. These little suggestions for our convenience, edification or enlightenment are touching testimonials of what some inventive mind thought of the average intelligence of the human family. And—most lamentable of all—he was right.

The most vicious form of ignorance to be met with is the ignorance which supports selfishness. We have laws governing every human thought and act. These laws are necessary, for they are a Bill of Human Rights by which each person is theoretically protected from the selfishness of every other person. The enforcement of these laws requires an enormous expenditure every year in this country. Hundreds of millions of dollars a year spent to prevent people from injuring, killing and exploiting each other is a startling reflection upon what we please to call our intelligence. But worse still, definite efforts are continually being made to evade these laws and remove all check upon the indulgence of individual ruthlessness.

ASTRO-DIAGNOSING THE HUNDRED PER CENT AMERICAN



ACCORDING to Astrology, the constellation of Gemini which is ascending in the horoscope of the United States, sets forth the composite temperament of the American people. The American college boy is intellectually and emotionally a Gemini type. When this college boy grows old he does not necessarily grow up, for he carries his

juvenile eccentricities into his mature years. The Gemini youth has the "Arrow collar man" face, the collegiate slouch, and a certain air of languor about him. He is the young sophisticate who at seventeen has done everything and been everywhere; there is really nothing left for the average sophomore but to die—he has exhausted all other possibilities. For some time this type of the *genus homo sapiens* affected the balloon, or baby zeppelin, pants—those famous trousers that move only once to every three steps taken by the wearer. The immature Gemini is bold, affected, physically awkward, emotionally style-conscious and intellectually unconscious. He radiates an air of worldly wisdom and has the unique distinction of knowing everything and nothing simultaneously.

The Gemini type can absorb a considerable amount of education but is at a loss to know what to do with it after acquired. For lack of application, his education rapidly deteriorates; hence, we find the youth enthusiastic and ambitious but not profound. When intellectualism is present, it inclines the mind to speculate in matters entirely beyond its depth which often results in a most objectionable case of opinionatedness. Gemini is mechanical, inventive, and somewhat scientific. It usually learns, to its sorrow, that the highest form of art is the elimination of the un-

necessary. Gemini must forget nearly all that it has learned in order to know anything. After such a youth has completed his four years at college, he generally corrects the situation, however, and after years of contact with the actual problems of existence the individual discards his useless attitudes and concentrates upon the practical responsibilities of life. Occasionally an exception is found to this delineation of the Gemini type. The real student is rare; the typical Gemini works as little as he can, crams at the last moment, and his whole college life is just one frat after another.

This may be considered a rather hypercritical analysis of the national personality, but the thought we wish to convey is that, for the most part, our people are well meaning but superficial. We are a race bored to distraction and as tired of ourselves as we are of everything else. We are also becoming very fatalistic, for we are convinced that no effort on our part will have much effect upon existing conditions. The average election shows that we are bored with politics and the half empty churches reveal that we are bored with religion. We have almost entirely given up the hope of recovery from the boredom of our jaded nerves and emotions. With his superiority complex, the American instinctively swaggers and gazes patronizingly from the heights of his self-esteem. We do not mean that these traits are common to every individual. The great level, however, if you wish to call it such, is made up of persons who madly read their morning papers and promptly forget any vital news that may have accidentally been published. The average citizen, however, seldom reads the news; for he barely has time to skip through the sporting section, the comic strips and the financial returns.

Then another Gemini trait is very marked in the *genus homo Americanus*. Every individual wants to reform something, not always because of his overwhelming desire for human betterment but rather because of his overwhelming self-confidence, which leads him to believe that a thing will never be well done until he

does it. Hence, we have reforms for everyone except the reformers themselves.

Gemini is strongly journalistic. This country is swayed by journalism and thousands have no opinions except those written by their favorite column writer. Gemini also controls advertising and nearly all of us are victimized by the advertiser. Gemini carries a surface culture and produces the proletarian blue blood, or mushroom aristocracy. Hence the new orders of nobility—the beef barons, the chewing-gum kings, the lords of frenzied finance, and the peers of soaps and safety razors. Gemini further brings with it the great American disease—nerves. According to the ancient astrologers, Mercury controls the nervous system; a nation ruled by this planet must consequently be intense, high-strung, restless, and "fidgety." The nervous excitement of our civilization is, therefore, a thoroughly Gemini quality.

Gemini is more or less superficial, recovering quickly from disappointments and disillusionments, which accounts for the fact that the American can lose his money with more sang-froid than any other national type. This lack of profound reflection is further evidenced by the fact that you can come back to the man you robbed yesterday and rob him again today. If you wish to sell the Gemini a gold brick, it is only necessary to wrap it up in a new kind of package, tell him his neighbor has just bought one, and the rest is easy. The average American will lose everything that he has, proceed to make another pile, and then lose that as naively as a child. The Gemini American is the easiest believer on earth. He depends hopelessly upon authority; it is too much of an intellectual problem for him to analyze whether the authority quoted knows any more about it than he does.

At the signing of the Declaration of Independence the fixed star, Capella, was in conjunction with the Eastern horizon. From Ptolemy, the Egyptian astrologer, we learn that Capella is a most powerful star and that its keyword is "love of novelty." Two thousand years does not seem to have changed the influence of that star. Is it possible to conceive of a

nation more given over to novelty than the United States? To do the same thing twice is to commit a *faux pas*; to do it three times is to be ostracized as impossible. In every walk of society we are intoxicated with the new. We can live in one apartment house only long enough to permit a new one to be built so that we can move into that. A big percentage of the Los Angeles population moves monthly and apartments over two years old are becoming increasingly difficult to rent. If our car is six months old, we are ashamed of it; if it is two years old, it is an antique—without, however, the inflated value generally attached to antiques. One of our great problems seems to be to determine just when a thing ceases to be junk and becomes an antique.

In the motion picture field it is unthinkable to see the same picture twice. The Metropolitan Opera Company is concerned with a serious dilemma—the public is bored with the old opera plots and this great musical institution may come to an ignominious end because Americans cannot write acceptable new operas. We may blame Capella, therefore, for dance marathons, doughnut-eating contests, flagpole sitting, flying endurance records, as well as the newest form of mania—miniature golf-itis.

In the horoscope of the United States, the sun—which represents the power, influence, and affluence of the government—is in conjunction with Sirius, the Dog Star. Upon the authority of Ptolemy, we learn that when this star conjuncts the luminaries or the angles it indicates that the subject of the nativity is destined to be the guardian, protector, counsellor or preceptor of others. Hence, the American people have always regarded themselves as the natural protectors of weak or persecuted nations. The paternal attitude of Sirius is represented by the Monroe Doctrine, which is an integral part of our political idealism.

The place of the sun in the American chart is extremely significant. It is placed in Cancer, the sign of the people. The presence of the sign of government in the house of the people is the proper astrological background for democracy. Thus we have a

government always *of* the people, sometimes *by* the people and, on still rarer occasions, *for* the people. Further investigation discovers the sun to be in the second house, described by the ancients as the house of finance, speculation, and investment. The place of the sun reveals the great primary urge behind our civilization and tells us that finance is the keynote of our government. With the sun in the banking house of the zodiac and Cancer upon the cusp of this house, is indicated financial returns through navigation, import, export, transportation, speculation, and crops. As Cancer governs the common people, we find grounds for the popular belief that public resources are continually exploited by private interests.

The ethical note of this country is strongly tainted with commercialism and if our national fabric may be said to be suffering from one disease more than another, it is the disease of money. Among the money-loving and extravagant people of the earth we occupy first place. We are one of the few nations who love money so well that we will put up with every personal discomfort in the effort to get it. In our craze to make and accumulate money, we undermine our physical well-being to the point where we can no longer enjoy spending money. The average person does not really enjoy his money. We have developed a great competitive system, however, which demands that we accumulate vast and unusable resources if we are to survive. In other words, we kill ourselves in order to get money enough to live. Among some of the Oriental peoples there is a sort of unwritten code that a man can always starve. Lacking, however, the philosophical background of Asia, we would rather live miserably than die peacefully. The great concentration of this country is upon money. We have eclipsed the legendary hoard of Croesus, exiled the Rothschilds to the limbo, and will soon send the Old Lady of Threadneedle Street to the old folks' home. We may well ask the question of there are enough funds in the world to liquidate the intangible assets of our own capitalists. All this indicates that we are a financially-minded people, too young in culture to realize that when we have

acquired all the gold in the world there will be nothing left to buy with it.



GROWTH

The growth of the mind begins when the growth of the body has been completed;
The growth of the soul begins when the growth of the mind has been completed;
The growth of the Spirit begins when the growth of the soul has been completed;
The Absolute Perfection is that which remains when all growth has been completed.

SPECIAL DECK OF TAROT CARDS

Tarot (playing) cards, introduced into Europe by the victorious Knights Templars who had been instructed in their mysteries by the Arabians, were a part of the Rosicrucian and Masonic symbolism of the Middle Ages.

In ancient times, books were not bound or sewed; they consisted merely of loose leaves confined by cover boards on top and bottom, and bound round with cords. Thus, the 78 cards of the Tarot deck represent the leaves of some sacred book of the ancient pagan world.

This special deck of Tarot cards, beautifully and artistically done in full colors by J. Augustus Knapp (who so ably illustrated Mr. Hall's monumental work on Symbolical Philosophy), contains not only the distinctive features of all preceding decks but additional material secured by Mr. Hall from an exhaustive research into the origin and purpose of the Tarot cards. For convenience the Tarot cards have been printed in the size and style of standard playing cards. A 48-page explanatory brochure by Mr. Hall accompanies each deck. Postpaid \$3.00.

Zodiakos

The Circle of Holy Animals

The true astrologer must be more than a mere monger of horoscopes; he must be a philosopher. He is the successor to an exalted order of learning, and he must be true to the high destiny to which his science calls him. The origin of the celestial science is obscured by that night of time which preceded the dawn of history, yet the elements of astrology are perpetuated in nearly every form of learning. According to the first traditions of the Orphics, the universe was originally divided among twelve gods, or units of rationality. These gods are the ideas or monads of Universal Order. They are the four Chaldean triads of divine beings perpetuated in modern astrology under the symbolism of the elemental triplicities. To each of these twelve ruling gods was assigned a division of the world, and over its own respective division the divinity presided, establishing its own Mysteries, orders of worship, and those arts and sciences of which it was the peculiar patron.

The establishment of the divine orders is beautifully set forth in the myth of Apollo, the sun god, and Python, the great serpent. The sun is the hierophant, the lord of the Mysteries, the exalted being who dwells in the twelve chambers of zodiacal initiation. Upon entering the sign of the Scorpion (which is represented by the rocky spur of Mt. Parnassus), the sun man found coiled among the rocks Python, the huge reptile which had crawled out of the slime left by the flood. In the Greek account of the Deluge, all mortals perished with the exception of Deucalion and Pyrrha, who repopulated the earth by throwing stones over their shoulders. With his arrows (symbolic of his rays of light) Apollo, the Solar Spirit, slew the evil Python and, casting its body down into a deep crevice in the

rocks, established the order of the Delphic Mysteries. The noxious fumes arising later from the decaying body of the serpent were the vapors of ecstasy by which the Pythian priestess was caused to enter into an ecstatic state. In his precessional march, the sun thus performs twelve herculean labors, founding in each age his own peculiar Mysteries. The sign occupied by the sun at the vernal equinox is thus regarded as oracular, for the voice of the sun god is heard speaking through the depths of this sign from the penetralia of his zodiacal sanctuary in the remoteness of the heavens.

Through antiquity the schools of heavenly Mysteries existed in every great civilized nation. The constellations visible in the midnight sky were represented upon the earth by shrines and temples of philosophic learning, by schools of an inner wisdom. There were consequently twelve great Mysteries from which flowed forth those spiritual truths essential to the well-being of humanity. In like manner, the planets were venerated, the Seven Wonders of the ancient world being erected as pentacles to propitiate these wanderers of the sky. Research reveals that the rites of Aries, or the Celestial Ram, were celebrated in the Temple of Jupiter Ammon in the Libyan desert; the rites of Taurus in the Egyptian Mysteries of Serapis, or the tomb of the Heavenly Bull; the rites of Gemini in Samothrace, where Castor and Pollux, the Dioscuri, were hymned with appropriate ceremonial; the rites of Cancer in Ephesus, where Diana, the Multimammia, was revered; the rites of Leo in the Bacchic and Dionysiac Mysteries of the Greeks; the rites of Virgo by the Eleusinian Mysteries in Attica and the Christian Mysteries of the Virgin Mary. In India, Virgo is "Durga," a goddess of great power and dignity. The rites of Libra are peculiarly related to the Roman Catholic Church and the hieroglyphic of Libra is worn as one of the chief ornaments of the Pope. The rites of the Scorpion are the Mysteries of the Apocalypse and the ceremonials of the Sabazians. The rites of Sagittarius are the Mysteries of the Centaurs. Chiron, one of this vanished race, was the mentor of Achilles. The rites of Sagittarius were of Atlantean derivation, for Posei-

don, the lord of the sea, was the patron of the horse. The rites of Capricorn were the Mysteries peculiar to the Babylonians, and the composite body of the sea-goat signifies that these were celebrated at Babylon and Nineveh. The rites of Aquarius, the ancient



Zeus as Lord of the World

water-man, pertain to the Mysteries of Ganymede, the cupbearer of Zeus and the lord of the ethers, keeper of those waters which are between the heavens and the earth. The rites of Pisces are those of Oannes and Dagon, the fish-gods; for, as St. Augustine writes: "There is a sacred fish which was broiled and eaten by the sinful for the redemption of their souls." Pisces is also the sign of the great Deluge, when the waters of heaven, descending upon the earth, mark the close of a Kalpa, or cycle of manifestation when the worlds

cease and the Creator upon His serpent couch floats over the surface of oblivion.

Thus while the origin of man's concept of the zodiacal constellations and the forms which he assigns to them must remain an unsolved mystery, the doctrines founded upon the orders of the stars and the wanderings of the planets through the houses of heaven have come to dominate in a most powerful way the affairs of men. The ancient astrologers were wiser than their modern imitators, for they were in possession of a secret doctrine relating to the Mysteries of the constellations. If this doctrine could be re-established, it would go far to clarify the all-too-complicated issues of modern existence and would re-elevate astrology to its true position of dignity as the cornerstone of the house of human learning. Heathen, pagan and Christian alike are united by astrology, for all faiths—with the possible exception of a few primitive forms—are astrological in origin. This fact alone should develop tolerance in matters of religion and incline us to study the sacred science of the Stars and learn the inner import of their respective revelations.

For the purpose of making more evident the importance of astrology in the mysteries of philosophy and the soul, let us briefly examine a few of the mystical and spiritual allegories founded upon astrological correspondences. James Gaffariel, court astrologer to Cardinal Richelieu, in his remarkable work, "The Talismanic Magic of the Persians," declares that he has discovered the alphabet of the stars by which the celestial writing was caused to appear upon the walls of heaven. Gaffariel traces the Chaldaic Hebrew characters of the early Jews in the star groups, affirming that the destinies of both men and empires are written in letters of light upon the broad expanse of the firmament. Thus is the Universal Bible written in the heavens and the will of the gods continually made manifest in the combinations of zodiacal consonantal elements and the planetary vowels.

(To be continued)



The ALL-SEEING EYE

BEING A MONTHLY MAGAZINE

By

MANLY P. HALL

DEVOTED TO THE SEARCH FOR THOSE
FUNDAMENTAL VERITIES EXISTING IN
THE EDUCATIONAL SYSTEMS, RELIGIONS,
AND PHILOSOPHIES OF ALL AGES

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he EDITOR'S BRIEFS

A large and enthusiastic attendance marked the opening of Mr. Hall's lecture series in Chicago on October 2nd. Even the inclemency of the weather did not detract from the interest in "Einstein's New Theory of Space."

Mr. Hall was invited to speak over Radio station WMAQ, the broadcasting organ of the Chicago Daily News, while in the city and his first talk was "In the Land of the Living Saints." The interest in philosophy and metaphysics is very keen in the middle west at this time.

At the completion of his Chicago campaign Mr. Hall will deliver a series of ten lectures in KANSAS CITY, MO., at the Ivanhoe Masonic Temple, 3201 Park Avenue, beginning November 9th.

Any of our subscribers who have friends in Kansas City will confer a great favor if they will send names and addresses to our office so that we can mail programs and other information to them.

Mr. Hall's marked success during the past ten years is in a great measure due to the active and continual cooperation of an ever increasing body of sincere and interested persons who feel that in cooperating with his work they are accomplishing a definite good in the field of true education.





The Natural Religion of Mankind

What men ordinarily term *religion* may be defined as a primitive tradition subjected to constant revision, reformation and restatement. The great world religions of today are products of an almost interminable process of modification. Occasionally the advent of a new religion is announced. If we analyze its articles of faith, however, we will discover that it is only a conscientious objection to some previous cult or creed. Each succeeding religion is built coral-like upon the dead substratum of a previous order. All religious doctrines are interpretations in terms of human limitation of certain ever-existing and unchanging spiritual and ethical realities.

World Saviours are purifiers of tradition, shapers and reformers of doctrines. Buddha was a conscientious objector to certain of the tenets of the Brahmans; Jesus was a conscientious objector to certain of the tenets of the Jews; and Mohammed was a conscientious objector to certain of the tenets of the Christians. Conscientious objection is, therefore, the impulse continually arranging into new patterns the fractional parts of religious opinion. We find the reformer of things spiritual in every age and among all peoples. He is endeavoring to re-establish according to his own understanding the natural religion of mankind which has been obscured by false and idolatrous conceptions.

It is, therefore, a mistake to consider religions as essentially different, for the differences apparent in

them are wholly superficial and accidental. The philosopher should rather attempt to visualize religion as a life-giving stream whose waters, rising from an unknown source—the splendor of the Eternal Presence—have become polluted from contact with the various civilizations through which they have flowed since the beginning of time. When these waters become the carrier of the poison of perverse opinion and creedal degeneracy, purifying reformations become necessary. These reformations, however, are not directed against the original idea but are simply efforts to return to that idea.

In this century the dilemma has become acute. The departure of theology from its fundamental premises is painfully evident, with the inevitable result that men have turned from the insufficiency of dogma to seek a fuller and more adequate revelation. The prayer of the philosopher today must be, "Let that which is irrelevant be eliminated that the relevancies may be rendered apparent. May the Eternal Truth which is, was and ever shall be, be stated again in terms comprehensible to this civilization."

In every generation there are men who have desired light and who have banded themselves together to investigate the deeper mysteries of God and Nature. These men have been persecuted because their discoveries threatened the integrity of prevailing opinionism. Still they have persisted and many of the symbols of alchemy, Hermeticism and Freemasonry bear witness to their devotion and ability. Max Muller, the German Oriental scholar, stated a fundamental truth when he said that there had never been a false religion unless a child be a false man.

All religions have had one common origin—a desire for greater justice and enlightenment. Most, also, have had a common end. Departing from the simplicity of their origin to become involved in meaningless complexities and dissensions, they have failed from the earth because they no longer served the soul hunger of man. An organization is merely the vehicle of an idea, and when the idea fails or is hopelessly deflected, the organization can no longer justify its

right to exist. The Freemason knows that primitive, or natural, religion is consistent with the laws of Nature and God. That which departs from Nature dies physically and that which departs from God dies spiritually. Only when we abide by the dictates of the Great Father above and the Great Mother beneath can we endure.

Departing from the laws of both Nature and God, temporal religions established an ecclesiasticism which seeks to dictate arbitrarily the destiny of souls. It is this condition that produces the reformer and inclines the mind to the study of such other sciences as can contribute to a new spiritual renaissance. True religion is, in the last analysis, the highest and most perfect form of natural philosophy. The deterioration of religion sets in when, turning from the severity of primitive tradition, it attempts to cater to human selfishness. Religions have a tendency to compromise with principle in an effort to increase their own temporal power. This is the beginning of the end, for no religious order has ever survived a compromise. When spiritual truth is sacrificed for the welfare of the organization, then the organization dooms itself to inevitable destruction.

The primitive religion of prehistoric man divided into two main branches, one of which was restated by the Brahmans, reformed by the Chinese, re-emphasized by the Buddhists, purified by the Taoists, moralized by the Confucianists, and transformed into an elemental worship by the Shintoists. Each of these groups endeavored to purge the original revelation of the inconsequential carried upon the surface of the stream. Each succeeded in some detail but failed in others.

The other branch of the ageless Truth flowed westward to Chaldea and Phoenicia and, abiding for a time in Egypt, raised the Double Empire of the Nile to chief place among the repositories of wisdom. Egypt proved to be a laboratory of chemistry both divine and infernal, and when the stream at last flowed beyond the boundaries of Khem it had lost all semblance of its former appearance. Thousands of years will be neces-

sary to correct the evils originating in the decadent priesthoods of Egypt. To the Egyptian priests we are indebted for nearly all the fallacies of Occidental ecclesiasticism. A battle of truth against error was fought in the dark mysteries of the ancient Egyptians. Truth was supported by the truly enlightened hierophants of the temples, initiates of the great Fire Mystery. Against these was arrayed a pseudo-sacerdotal caste, which probably sprang into existence as the result of the demoralizing influence of barbarians and usurpers brought to the throne of Egypt by war and conquest. These uninitiated foreigners, by virtue of Egyptian law being raised automatically to the chief place in the priesthood but being individually unqualified for such distinction, perverted their religious power and finally brought the Mysteries into disrepute.

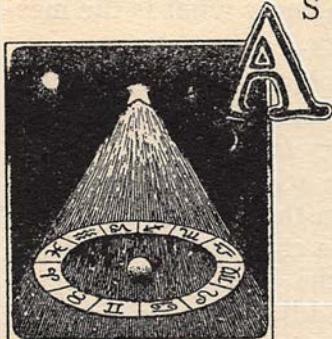
Primitive religion thus was lost in a maze of absurdities created by fools, perfected by fools, and finally destroyed by fools. It was in Egypt that religion died and theology was born. Hence, theology may well be termed "a doctrine of usurpers."

SPECIAL DECK OF TAROT CARDS

In ancient times, books were not bound or sewed; they consisted merely of loose leaves confined by cover boards on top and bottom, and bound round with cords. Thus, the 78 cards of the Tarot deck represent the leaves of some sacred book of the ancient pagan world.

This special deck of Tarot cards, beautifully and artistically done in full colors by J. Augustus Knapp (who so ably illustrated Mr. Hall's monumental work on Symbolical Philosophy), contains not only the distinctive features of all preceding decks but additional material secured by Mr. Hall from an exhaustive research into the origin and purpose of the Tarot cards. For convenience the Tarot cards have been printed in the size and style of standard playing cards. A 48-page explanatory brochure by Mr. Hall accompanies each deck. Postpaid \$3.00.

NOTES ON THE HOROSCOPE OF THE UNITED STATES



S WE continue our diagnosis of the hundred per cent American from last month, it should be particularly noted that with Gemini ascending, the ruler of the horoscope of the United States is retrograde Mercury in the second house. It is further significant that the second decan of Gemini on the ascendant is almost equivalent to a Libra quality,

and Libra (the natural ruler of the seventh house) governs partnerships, corporations, trusts, and similar institutions. This brings a negative Venus influence with a tendency to egotism and vanity. Here also is the night club and cabaret life. The retrograde Mercury warns of a perverse application of the two elements which Mercury represents—quickness and intellect.

We have already noted that nerves are a national disease. The speed consciousness is a factor in this nervous condition and can become a menace to the integrity of the people. We do things faster in this country than anywhere else on earth. In fact, rapidity is undermining quality and greatly detracting from the comforts of a more leisurely existence.

With Jupiter in the first house, the mind is inclined toward mass production; while Venus, a somewhat superficial planet, increases the gullibility of the popular mind, with the result that things are accepted on their face value and not given proper analytical consideration.

Mars conjunct the ascendant bestows an unusual amount of energy and an insatiable ambition, which strengthens the superiority complex. The retrograde Mercury, the spirit of haste, is apt to be without comprehension of the destination to which it is speeding.

Daily we see the spectacle of speed mania. Everyone is in a mad rush, but no one seems to know where he is going or why he is in such haste to get there. It is one thing to be a messenger of the gods, but it is a still more desirable condition to know what is the message we are supposed to convey.

Mercury retrograde in the second house also tells us considerable about our financial system and methods. A retrograde Mercury is tricky, being given to scheming and intrigue. We are more interested in the possession of money than in the earning of it, and will juggle finances to achieve a condition of opulence without lending ourselves to the task of production. Mercury is the hypothetical middle man, the financial genius of this country, and to a great measure symbolic of our money system. This retrogression in the house of finance denotes periodical, unusual, and extreme fluctuations of money values. Financial panics will occur whenever progressed planets move over this house or form aspects from vital angles of the chart. Nearly all these panics result from the surfeit of fictitious money values—money made in someone's head, on paper or in other devious ways, with not enough actual cash on hand to go around. The financial attitude of our people is revealed as innately speculative. We enjoy the theory of speculation; we are natural gamblers and, like the members of that profession, have little real money sense. It is easy come, easy go, and no matter how much the average American earns, he will never have anything because he will always live slightly in excess of his income. As long as we spend anticipated profits, we are likely to have unsound finances. We mortgage the future, and where the future is as uncertain as it is today, this is a practice highly dangerous, to say the least.

The sun in the second house reveals our brilliant financial career, at times more spectacular than sound. The sun in Cancer, which constellation rules the great Mississippi Valley, also reveals the seat of our national wealth. The United States is divided into three great belts—the eastern section under Gemini, the middle section under Cancer, and the extreme western

section under Leo. Hence the East is political, financial, and speculative; the Middle West is more substantial, productive, and practical; while the West is idealistic, ambitious, and pleasure-loving. The East is analytical, the Middle West phlegmatic, and the West impulsive. These three constellations of Gemini, Cancer, and Leo also carry the national diseases, which through the migration of the populace become rather evenly distributed. The East is the seat of tuberculosis and nervous disorders, the Middle West of stomach trouble, and the West of heart and blood disturbances. There is no question but that the trend of American civilization is definitely westward, and from the chart we can readily see why progressive religious movements experience their greatest success along the Pacific Coast.

Uranus is the patron genius of this country. It is in Gemini, close to the ascendant, revealing the liberal and yet erratic temperament of the average American. Mercury, as the ruler of the chart, foreshadows our inventive ability and the tremendous progress made in the fields of communication and transportation.

Scorpio upon the cusp of the sixth and Venus in the first house reminds us that sex is the vital factor in national health. There is an extreme and unnatural emphasis upon it in the general temperament of the people. The moral situation is constantly occupying the public mind. Scorpio upon the cusp of the house of health further signifies to the serious thinker the startling amount of venereal disease in this country.

Aquarius upon the cusp of the ninth house with the moon therein shows our idealistic tendencies and ever-growing inclination toward the occult. The lord of the eighth house intercepted in the fifth warns that our love of amusement, pleasure, and indulgence may result in national destruction.





The Music of The Spheres

*An Introduction to the
Pythagorean System of
Sidereal Harmonics*

The Greek philosophers declared all things to have a threefold foundation manifesting through a fourfold constitution. Thus the triangle became the proper symbol of cause and the square the natural emblem of effect. The religious and philosophical systems of Greece were founded upon the teachings of a triad of divinely illumined intellects—Orpheus, Pythagoras, and Plato. Orpheus was the founder of the Greek Mysteries and mythological system. Pythagoras was the master of numbers, music, and astronomy. He overthrew the postulates of the uninitiated Thales, who declared the heavens to be a crystal ball and the stars gilt-headed tacks driven deeply into its surface. Plato was indirectly the disciple of Pythagoras, and most of his writings are based upon fragments of the secret Pythagorean code saved from the burned University of Crotona. When forty-nine years of age, Plato was initiated into the Mysteries of the Pyramid, and was thus "raised" by the same exalted Brotherhood that had sent both Orpheus and Pythagoras into the world.

Of all men it was declared that Pythagoras alone could hear "the music of the spheres." He was the first to affirm that music was controlled solely by, and consequently was subordinate to, the laws of mathematics. For this reason Pythagoras believed that it was a mistake to permit harmony to be determined by the ear, declaring that numerical ratios alone constituted its true normative principle. Pythagorean musicians therefore called themselves *Canonics* to differen-

tiate their mathematical system of harmonic ratios from the more common *Harmonic School* of their day, which affirmed the ear to be the final criterion of harmony. So deeply concerned were the Greeks with the laws of musical harmony that they forbade the playing of musical selections which were not dignified and inspiring, declaring that ignoble music endangered the very solidarity of the state. Pythagoras also frequently employed music in healing, and one of his disciples cured afflictions of the nerves and muscles by blowing a trumpet in the patient's ear.

The greatest as well as most sacred symbol of the Pythagoreans was a triangular arrangement of ten dots called the *tetractys*, which they formed thus:

. . .

Within this triangle of points was contained the sum of philosophy. It was the absolute key to mathematics, astronomy, geometry, music, and cosmogony. The disciples of Pythagoras so revered this emblem that they referred to God as "the One who has given to our souls the mystery of the tetractys." Ten is the sum of the first four numbers (1 plus 2 plus 3 plus 4 equal 10) and represents the creative processes. From the 1 (God) came the 2 (polarity). From the 2 came the 3 (Divine Nature), and from the 3 came the 4 (elementary Nature), thus establishing all creatures and powers.

In his *Life of Pythagoras*, Iamblichus describes the curious incident which first led the seer of Samos to evolve the theory of musical steps or intervals. One day Pythagoras, while meditating upon the intervals of the *tetractys*, chanced to pass a brazier's shop where workmen were pounding out a piece of iron upon an anvil. By noting the difference in pitch between the sounds of the different hammer blows and their resultant harmony or discord, he gained his first clue to the musical intervals of the diatonic scale. Entering the shop, he found that the difference in pitch was due

to the difference in size of the hammers. After carefully examining the tools and making an accurate estimate of their weights, he returned home and constructed an arm of wood to extend across the room from one wall to the other. At regular intervals along this arm he then attached four cords, all being of the same composition, size, and length. At the lower end of each cord he tied weights of different magnitude to correspond with the different sizes of the hammers.

To the first cord he attached a 12-pound weight, to the second a 9-pound weight, to the third an 8-pound weight, and to the fourth a 6-pound weight. He then discovered that the first and fourth strings when sounded together produced a symphony diapason, or the octave, for doubling the weight produced the same effect as halving the string. The weight of the first string being twice that of the fourth, their ratio was said to be $2 : 1$, or duple. By similar experimentation he ascertained that the first and third strings when sounded together produced the symphony diapente. The weight of the first string being half again as much as the third, their ratio was said to be $3 : 2$, or sesquialter. The second and fourth strings having the same ratio as the first and third, when sounded together also produced another symphony diapente. The first and second strings when sounded together produced a symphony diatessaron. The weight of the first string being a third again as much as the second, their ratio was said to be $4 : 3$, or sesquitertian. The third and fourth strings having the same ratio as the first and second, when sounded together also produced another symphony diatessaron. The second and third strings were said to have the ratio of $9 : 8$, or epogdoan.

Modern efforts to reproduce this experiment have failed. Pythagoras really discovered the harmonic ratios with the aid of a curious instrument having a single string and movable frets, which he termed a *Cosmic Monochord*.

The first three dots of the *tetractys* signify the powers resident in the sun, and the remaining seven dots the forces manifesting through the planets—the

Elohim of the Hebrews. Of these seven, three are primary and first, and four are secondary and last. The Pythagorean arrangement of the seven ancient planets with their corresponding color and tonal values was as follows:

Saturn	Green	Fa
Jupiter	Blue	Sol
Mars	Red	Do
Sun	Orange	Re
Venus	Indigo	La
Mercury	Yellow	Mi
Moon	Violet	Si

While differing radically from the modern arrangement, this table has certain points in its favor. The intervals of the first, the third, and the fifth notes of the diatonic scale (Do, Mi, Sol) have as their color correspondences Red, Yellow, and Blue—the primary color tones of the spectrum. Also the seventh note of the diatonic scale (Si), being the most imperfect, corresponds to Violet, the least perfect color of the spectrum, and to the moon whose ray is the least perfect of the sidereal forces.

"The music of the spheres" was the result of three conditions: (1) the magnitude, velocity, and proximity of the celestial body; (2) the keynote of the body itself; (3) the intervals existing between the various heavenly bodies.

Counting inward from the circumference, Pythagoras divided the universe into twelve parts. The first division was called the *empyrean*, or the sphere of the fixed stars, the dwelling place of the immortals. The second was the sphere of Saturn, the third Jupiter, the fourth Mars, the fifth the sun, the sixth Venus, the seventh Mercury, the eighth the moon, the ninth fire, the tenth air, the eleventh water, and the twelfth earth. Because the octave consists of six whole tones, some authors—such as Robert Fludd, the great English Rosicrucian—have used a double octave to signify these twelve divisions.

The tonal intervals between the planets are as follows: Between the sphere of the earth and that of the moon, one tone; between the moon and Mercury, one-

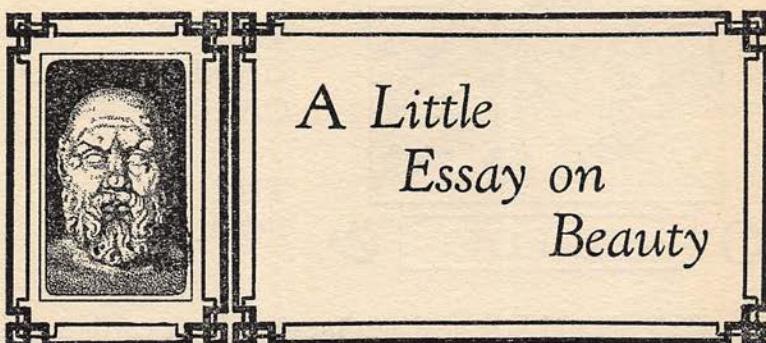
half tone; between Mercury and Venus, one-half tone; between Venus and the sun, one and one-half tones; between the sun and Mars, one tone; between Mars and Jupiter, one-half tone; between Jupiter and Saturn, one-half tone; between Saturn and the sphere of the fixed stars, one-half tone. The sum of these intervals equals six whole tones, or the sum of the tones of the octave.

From the foregoing, the harmonic relationships between the various heavenly bodies may be very easily determined. For example, the harmonic chord between the sun and the earth is a symphony diapente, between the sun and the moon a symphony diates-saron, as is also the harmonic ratio between the sun and the fixed stars. Between the earth and the fixed stars is the most perfect harmonic interval—the octave.

In his *History of Philosophy*, Stanley shows a single cord stretched between the outer extremity of the starry heavens and the surface of the earth. The planets are placed according to the ancient Greek order, for although Pythagoras recognized the sun as the center of the solar system, he placed the earth in the center of his monochord because his calculations were made from its surface. This reveals what the ancients meant when they spoke of "the seven heavens" through which the soul descends into birth.

The Greek Mysteries included in their doctrines a remarkable concept concerning the relationship of music to form. The elements of architecture, for example, were considered as comparable to musical notes or as having a musical counterpart. The inspired Goethe centuries later said: "Architecture is crystallized music." When a building was erected by the Greeks in which a number of architectural elements were combined, the structure was then likened to a musical chord, which chord was harmonic only when it fully satisfied the mathematical requirements of harmony. Thus a certain chord was said to be the *key-note* of the edifice. The late Enrico Caruso used to demonstrate this principle of the keynote with a glass tumbler. First striking the tumbler several times to ascertain its tonal pitch, he would then reproduce it

with his own voice. After intoning this for a few seconds, the glass would be shattered to bits. In all likelihood, this is the true explanation of the story of the walls of Jericho which fell when the trumpets of Israel were sounded. By applying the same principle (in a manner now unknown), a disciple of Pythagoras once prevented a guest from murdering his host. After striking a few notes upon a lyre, the angry man with drawn sword trembled like a leaf and was unable to move until the musician ceased his playing.



Beauty is an elusive power, whose presence is an invisible asset, whose absence leaves a supreme need unfulfilled. Beauty has been defined as symmetry, or the harmony of form. It is a proper adjustment of parts, a reasonable synthesis of members, an order pleasing because it is proper.

Beauty is not identical with an object nor with the grouping of objects. It is a spirit which is created by the proper bringing together of a number of parts which may not be necessarily beautiful in themselves but which produce a harmonious whole. Physical beauty is invoked by a consistent co-ordination of elements. We may ask what is the criterion of consistency and, with Plotinus, we may say that the soul which is the criterion of consistency in man, rejoicing in beholding other natures harmonious to itself, becomes the determinator of beauty. The soul of man is rational. Rationality is simply beauty upon the plane of reason. Thus the rational soul, beholding other

(Continued on Page 64)



O LE FOU

Tarot Symbolism

Continued

THE UNNUMBERED CARD

THE FOOL

We should first realize that the Tarot cards have passed through many modifications both of color and design. It should be evident even to the uninformed that the symbols now upon the cards are of medieval origin, hence the student should not waste an unwarranted amount of energy in the effort to interpret the pictorial details which for the most part are accidental accumulations. If one studies the cards too intensely, he is likely to be diverted from the major issue and become lost in a maze of curious but not necessarily relevant speculation. It is more profitable to follow the Pythagorean premise of emphasizing the importance of the intervals existing between objects rather than the objects themselves.

The basic facts of Tarot symbolism are more likely to be discovered through grasping the whole panorama of the trumps and suits than through a microscopic analysis of any of the separate symbols. That which is true of life in general is true of the Tarot in particular. If we examine personalities too carefully, we are apt to forget those greater principles

which circumscribe all personality and bind the universe into a wholeness. A study of the individual cards, if divorced from an inclusive estimation of the deck as a whole, must inevitably lead to a host of glaring and discouraging errors. The cards must be regarded as elements and as such should be conscientiously examined, not, however, with the purpose of isolating the various elements but rather to grasp the chemistry of their combination.

The Zero, or unnumbered, card presents to us the figure of the Fool or Divine Idiot—the cosmic madman, the blindfolded buffoon. This card is the supreme mystery of the Tarot and no wonder, for as the mind ponders the significance of the figure, its philosophic possibilities are endless. This card of contradictions contains two widely diversified yet strangely related secrets.

In the Hebrew Mysteries, *Ain Soph*—the absolute, boundless, dimensionless abstractness which precedes all manifestation and is utter homogeneity, was represented in symbolism by a closed eye. As most wise men have been called fools, why should not the madman be an appropriate figure for that wisdom which surpasseth all understanding? Thus the Fool is the Infinite Itself, blind and hastening ever along the road to Nowhere. It is from the zero assigned to the card rather than from the appearance of the figure itself that we secure the most important hint as to the interpretation.

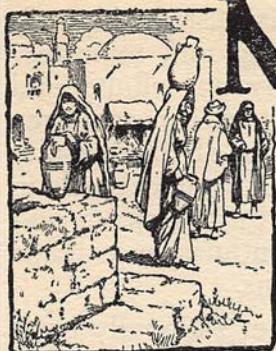
If the deck represents in fact the pages of an ancient Mystery, recording the wanderings of the human soul in quest of light, then in the Fool we behold the neophyte or the uninitiated blindly questioning Reality. Before him are the gates of the Mysteries in the yawning mouth of the crocodile; behind him are the limitations of the flesh in the false doctrines and the deceivers, the lynx, cat or the wild dog. In his pack, the neophyte carries experience and also that load of woes which ignorance must always bear. The night is dark about him, the way is obscure. The river of life flows at his feet, on its bank the broken pillar of ambition. It is in this living river that the crocodile of

Philosophic Death awaits his victims; for by devouring them he brings them back to life again, a mystery which is part of the ancient ritual of the second death and the new birth into immortality.

There is also another interpretation to this card which has for the most part been strangely overlooked. The Fool is an appropriate figure of the human Ego—the vital impulse behind personality. The unnumbered card sets forth with philosophic accuracy the phenomenon of the soul entering into the body at birth. The Ego is blindfolded because the lesser, its personal self, can never know the greater and impersonal reality. Before it is the great sea of illusion into which it is soon to be plunged and where abides Typhon, the spirit of rebirth. The curious creature biting at the legs of the Fool in this interpretation becomes symbolic of the animal soul or sin body. The broken pillar represents the lapsed state of the Ego, whose path into generation resulted from the symbolic "Fall" by which man was banished from his primitive paradise and forced to wander in the dark abyss of matter. The scene is nocturnal for, as the Greeks knew, the soul entering generation finds night most congenial to this purpose.

In some decks of the Tarot, the creature tearing at the legs of the Fool has so rent his garments as to reveal the buttocks. To the ancient symbolists, this signified the material universe whose mysteries were revealed by the cats or panthers—the priests of Osiris, who, rending the garments of the Infinite, rendered His inferior parts visible to the wise. A somewhat similar allegory is related about Moses, who was granted the right of beholding the nether parts of God. The animal tearing at the garments may in this case be interpreted as either the Dog of Hermes (the symbol of wisdom) or the Cat of Bubastes (the night-seer, or the Hierophant whose inner vision is capable of penetrating the darkness of matter).

(Next month the Juggler, the first numbered card, will be analyzed.)



Mysticism

of Omar

Omar, the mystic, climbed through the seven gates and on the ancient throne of Saturn sate; many a knot he unravelled by the way, but not the master-knot of human Fate. Thus, from his own admission we learn that the tent-maker followed Mohammed through the seven spheres, exploring with extended intellectual faculties all the mysteries of existence, only to discover finally that the essential truths of life remained as unsolvable as before.

The pessimistic quatrains of Omar are the result of this disillusionment concerning the reality or even the possibility of knowledge. He had not yet learned that reason is a process in the understanding rather than in the mind. So from this fruitless effort to grasp infinities with finite comprehension Omar turned to choose the mystic way of ecstasy. He tells us of his secret aspiration, how from his base metal will be filed a key that shall unlock the door the Dervish flouts without. Omar himself becomes an embodiment of the wild abandonment of Jelaluddin, that saint who whirled himself into Infinity by spinning his body to the rhythm of the stars.

Grieving over the unreality of things as they seem to be and the hopelessness of Being itself, Omar turns from the contemplation of phenomenal illusions to drown his sorrows in the wine of forgetfulness. This is a definitely Oriental idea. Departing from the so-called reasonable attitudes of mankind, the ascetic finds himself picked up and whirled through space, his

very being scattered through the substances of the super-dimensional universe. In his ecstasy he suddenly realizes that yesterday is dead and tomorrow will never come; that there is only an infinite and eternal ever-flowing Now; that the past is a vast area of faint regrets and the future abode of dreams that will never come true. The mystic no longer dwells in time—time dwells in him. He absorbs dimensions and intervals and by virtue of his own enthusiasm extends beyond all boundaries and limitations.

Sensing the impossibility of ever rationally comprehending the Infinite, the dervish attempts to feel that which he can never know by intellection. Unable to understand life, he chooses to open himself to it so completely that he becomes "intoxicated" by the divinity that flows through him. Stirred by a strange fire that glows within and urges him to the wild abandon of his sect, the dervish flings wide his arms and, as his whirling starts, he so completely relaxes that even as he spins he seemingly sinks backward into the soft embrace of space. His mind thinks motion, his soul feels motion, and with some inner faculty he perceives the infinite motion of Cosmos. The earth beneath him and things about him vanish, as in a whirlwind; the phenomenal sphere with its infinite diversity of illusions fades into nothingness and he whirls, possessed by the strange exuberance of life. Something within him stirs. The bud of the mystic rose turns over and swells from within outward, as with waves of ecstasy he feels its petals opening one by one and releasing the reservoir of life within. First little ringlets of life appear, then streams of energy pour from him, and finally, as the flower reaches the fullness of its bloom, it seems as though his soul is whirled into nothingness.

This is the intoxication of the Persian and Mohammedan mystics. They are drunk, as it were, with the spiritual effulgency; the individuality is shattered by the force of this immense and all-possessing passion. In this dance of ecstasy, hopes as well as regrets are forgotten. Memory ceases. Hope, ambition, everything vanishes until the only emotion left is a per-

fect bliss that knows neither itself nor any other thing. For a moment the dervish is not, life is not, God is not; nothing is but the sweeping vibration that whirls the whole being into a terrific emotional crisis. If you look into the face of the dervish while this awesome mood possesses him, you will see his visage lighted by an almost terrifying splendor. He is "drunk with God." This is the "mystical experience" which psychologists have such difficulty in explaining, which science cannot comprehend, and which is wholly indescribable. It is the ecstasy of the saints—that tremendous force which, whether actual or imaginary, completely destroys the normal rhythm of life and throws the ascetic into an almost unbelievable state of sufficiency.

When he returns to normal consciousness, the dervish brings with him a certain recollection of the condition through which he has passed. From that time on he lives but with a single ideal—the final absorption into this bliss of which he has tasted. Union with his "Beloved" becomes his one purpose and this "Beloved" is nought else but the sphere of his ecstasy.

Not until this inner realization of the power of beauty, the infinite perfectness and wisdom of existence, and the strength of infinite purpose does the individual achieve to true wisdom. A man may possess the earth, reach the heights of authority, master the most intricate art or science, and be elevated to the state of godhood by an admiring populace, yet until beauty possesses his soul he is an empty and lifeless shell. Not knowledge but appreciation for and ability to sense the deeper purposes of life constitute the *open sesame* to the divine sphere. Appreciation is the power to sense the greater beauty—to see with the eyes of the soul. Appreciation is something that cannot be created by mere affirmation. It is an instinctive thing, the measure of consciousness. It is the instantaneous realization of values neither intellectual nor again purely emotional. *Appreciation is the highest form of comprehension.*

The Occident is a stranger to this abandonment of the soul which is an integral element in Oriental

philosophy. In the West, however, there occasionally appears a personality so fundamentally Eastern in its temperament that it exemplifies the true aceticism. Such a person was St. Francis of Assisi who, in the height of his religious ecstasy, is said to have licked the lepers' sores, yet because of his peculiar state was never infected by any of the diseases constantly contacted by him. Another extreme example was Dante who, we are told, was so ecstatically keyed up that he could not look at a flower without being thrown into a faint by the sense of beauty that swept over him. A mind so sensitive to the beauty and fragrance of the rose was considered unbalanced, because its poise and equilibrium were overturned by this soul intoxication. There is no question that in later years Dante used the character of Beatrice to signify this ecstatic state which grew ever more to be his true sphere of manifestation.

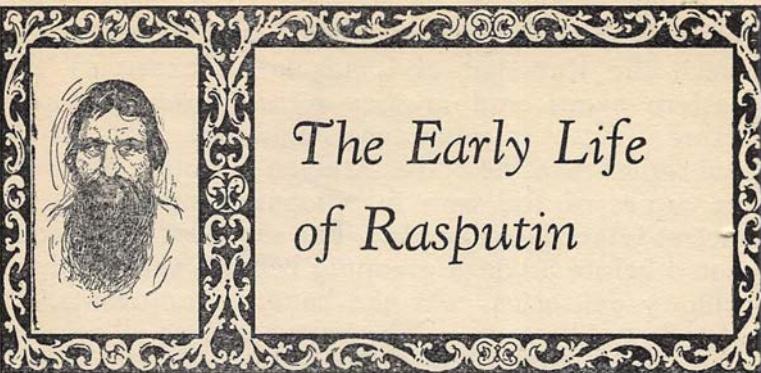
The great East Indian saint, Ramakrishna, near the close of his life could only speak a few words concerning the glory of the Divine Mother before the mood of infinite tenderness and compassion thus invoked would sweep him into an ecstatic state. One of the last pictures of Ramakrishna shows him being supported by a disciple on either side. The man looks as though he were intoxicated, but he was "drunk with God." He had given himself over to the "wine" of Omar. The last few years of Ramakrishna's life were hardly lived in this physical world at all, he being united for the most part with the beauty and magnificence of the divinity whose abode was the sphere of ecstasy.

There is a strange thing about this soul intoxication—it is very habit-forming. An individual who thinks that the nicotine, morphine or alcohol habit can possess the life should realize how completely enthralling the ecstatic state becomes. Once the disciple has tasted of this wine of life, nothing else holds any interest for him. The visions of the Eastern mystic become more frequent and of longer duration until finally, with his face lighted as by some celestial splendor, he whispers, "I go to my Beloved," to sink into a trancelike state from which he returns no more.

One would be led to infer from the Oriental fables (especially those of Arabia and Persia, and of which the Rubaiyat of Omar is an example) that Eastern saints and mystics were extremely intemperate. Their intemperances, however, were of the soul rather than the body. Arabian literature describes the orgies of the wise in a manner resembling the ancient Greek bacchanalia. The sages are depicted as seated before a board groaning beneath the weight of culinary delicacies. As the banquet progresses, the wine flows like water. The partakers lose all sense of propriety and the whole affair reaches its climax in a revolting scene of debauchery and licentiousness. The disgusted reader turns from the narrative as from an unexpurgated edition of the Arabian Nights, unable to find any excuse for chronicling the episode.

But what are the facts? Let us presume that we are attending (vicariously, of course) one of these "banquets." You will see the mystics, saints, and sages sitting either along the wall or in a circle, each reclining against a forked stick which holds his arm and supports his body. Neither food nor drink is in sight, and if by chance there should be a meal, it is of the coarsest ingredients and meagre in the extreme. Indulgence is of the imagination, not of the body. First is the banquet itself when the feast of the wise is spread—the feast of discourse—rich and dainty foods being the discussion of those great truths by which heart and mind are fed with that knowledge which is indeed the bread of the wise. Then the wine begins to flow, but the wine is chanting and praying or meditation by which the ecstatic state is gradually invoked. The wild orgy that follows is the ecstasy of the soul which, lifting itself up, is mingled with its divine part.

If you will read Omar thus interpreting the word *wine*, the rest of the story becomes evident. The old tent-maker should not be regarded as a wine-bibber in the ordinary sense of the word; for his wine is the Communion Cup of all ages, that sacred vessel containing the wine of ecstasy, the very blood of God itself. Thus the true meaning of the word *orgy* is revealed in its original form being a communion of saints.



Gregori Efimovich Rasputin was unquestionably the instrument of an outraged Providence. The alchemy of life which produced this strange man endowed him with the qualities necessary to the accomplishment of his mission. The child was as great a mystery as the man, but maturity rendered the potentialities more evident. Yet in all things the end was consistent with the beginning.

The story of Rasputin has its actual beginning in the twelfth year of his life, for at that time destiny first showed its hand. Gregori and his brother were playing together by the side of a stream, when the latter without warning fell backward into the icy water. Without an instant's hesitation, Gregori jumped to the rescue and both boys would have drowned together clasped in each others' arms had not a peasant who chanced to be passing by rescued them. The brother died of pneumonia and Gregori, sickening from the chill of exposure, was desperately ill for an extended period of time. It was while recuperating from this episode that the boy first demonstrated the presence of a supernormal power. Previous to this time he had been a somewhat moody and peculiar child, but now to the minds of the simple peasants he became positively uncanny. It was noised about that young Gregori possessed second sight; in fact, he became a sort of local oracle looked askance at but consulted when all other mediums failed.

His fame grew from his detection of a horse thief. It was a most dramatic situation. A group of villagers

had gathered at the home of his parents to discuss the matter of a recent theft, when Rasputin, presumably unconscious, rose from his sick-bed and, appearing suddenly in the midst of the circle of astonished peasants, actually jumped upon the back of one of the leading citizens of the town and pounded the amazed man with his fists, crying out, "He stole the horse!" Inspired by the impression that the boy had made, later investigation proved him to have been correct, and the townsfolk whispered together that there was something very strange about a child who could thus read the innermost thoughts of another.

Parallel with the development of this peculiar psychic power, there also grew an increasing tendency towards dissipation so that Gregori became ever more of a contradiction. Rasputin's career reveals with vividness the disaster which nearly always overtakes the untrained mystic. Between the ages of twelve and thirty his life discloses nothing of particular significance. Adolescence brought with it a strong animalistic emphasis, intensifying the appetites and emotions and making the physical nature predominant. It has been said that the worst sinners make the greatest saints. If this be true, Rasputin laid the groundwork for canonization in his early years. Like St. Francis of Assisi and Raymond Lully, he sinned heartily that his salvation might be all the more complete. In fact, this thought became a definite element in Rasputin's philosophy of life. He had a Lutheran twist, for he seemed to say with that great divine, "O blessed evil that doth merit us salvation."

At thirty we find Rasputin with a definite reputation for dissipation upon the one hand and a peculiar mystical insight into spiritual things upon the other. Being uneducated, Gregori could not philosophize upon the involvements of theology or the elaborate ecclesiastical system of the Russian Church. In religious matters, he was more or less an instinctual Ignorantine. He did not seem to regard knowledge as a necessary means to any particular end. Regarding the peasant as the prototype of all humanity, he functioned entirely upon the proletarian level. His mar-

riage at about thirty temporarily steadied the young man. However, he rapidly drifted back into dissipation, frequenting taverns and brothels, apparently consecrated to the task of transforming himself into a perfect sinner.

Thirty-three is a sacred number and of peculiar significance in the age of a man, and it was in his thirty-third year that Rasputin felt himself called to a holy life. It was this summons that brought him to the foot of the imperial throne and finally to his end in the dark waters of a half frozen river. This determination to devote his life to spiritual concerns came as the result of prolonged meditation. While plowing one day, as he came to the end of a row and was turning his team, the heavens opened and a choir of divine musicians filled the air with soft music. As he bowed terror-stricken, there floated above him the white-robed figure of the Virgin Mary, surrounded by saints and martyrs. Rasputin would never discuss this vision other than to affirm its profound effect upon his life. Strange to relate, this extremely significant occurrence produced no appreciable change in the habits of the man. He never seemed to sense the application of virtue to his personal life, possibly because he had no intellectual concept of vice.

Centuries will probably elapse before we have the perspective to analyze the true position occupied by the so-called mad monk. Certain facts, however, stand out: *i. e.* that his public life was an almost unbroken series of achievement; that with a simple peasant gesture he outwitted the intrigues of his adversaries; and that with the good of his people at stake, he devoted himself unreservedly to their improvement and emancipation. This he partly accomplished, with church and state arrayed against him, by virtue of his peculiar hold upon the Czar and the royal family.

(Rasputin's Philosophy of Life will follow in the December issue.)

Zodiakos

The Circle of Holy Animals

(Continued)

ARIES

The glorious day when the sun entered into the constellation of Aries at the vernal equinox was a time of great rejoicing among ancient peoples, for it marked the beginning of the march of the victorious sun god up the vaulted arch of heaven towards his golden throne in the constellation of Leo. This radiant solar divinity is represented, therefore, as a golden-haired youth holding in one hand a lamb and in the other a shepherd's crook. Thousands of years before the birth of Christ the pagans adored this figure of life and beauty, gathering in the squares before their temples and crying out as with a single voice: "All hail! Lamb of God, which taketh away the sin of the world." In the ancient Isiac Mysteries of Egypt, the goddess Isis stands upon an altar formed of a black cube stone, the corners of which were ornamented with the heads of rams. The ram is the symbol of fertility, for at the season when the sun enters Aries the seeds, impregnated with the solar life and rendered moist with the lunar humidity, germinate and burst forth into growth and power. To the Egyptians, the horns of the ram were symbols also of royalty and divinity, for they appear upon the plumed helmets of the Egyptian gods and also the hieroglyphical representations of their deified Pharaohs. Jupiter Ammon is depicted with rams' horns upon his forehead; the Moses of Michelangelo is also shown with horns. Jupiter Pan, the Lord of the World, and God as the Demiurgus or Generator of the inferior sphere, are both represented as a goat man. The pipes of Pan are the Seven Spheres and the composite figure itself signifies the sun as the symbol of virility. Aries, the ram of energy and ambition, becomes man's tempter also. So the Devil is represented with the head of a goat.

Among the ancient Scandinavians, the hieroglyphic of Aries is the hammer of the gods. In Free-

masonic ritualism, this hammer is not only the mallet of the third degree with which the candidate is struck but also the hammer of the Master Builder—chief among the tools of the Craft. Nor should we forget the lambskin apron which is the emblem of purification of the generative processes. In Greek mysticism, the Golden Fleece for which Jason and his Argonauts risked so much is directly related to the ritualism of Aries, for this Fleece is now declared to have been a book which, written upon the skins of rams, contained the wisdom of the Mysteries. The Golden Fleece, therefore, is the “wool of the wise,” the same wool which they pull over the eyes of the foolish. In the ancient symbolism, Aries, the ram, was the throne of the god Ares (Mars), the figure of creative energy. Ares was the symbol of the divine fire, the flame of spirit. It was the beginning of life, for at the season over which it ruled, victorious Spring escaping from the embrace of Winter begins its tragic journey down the pathway of the year. Winter, Spring, Summer, and Autumn were called the Yugas, or ages of the year. Winter was the beginning and the end, infancy and decrepitude. Spring was glorious adolescence, Summer, strong maturity; and Autumn, brave decline. Born in Capricorn, the “Light of the World” finds in Aries the turning point where it casts aside its swaddling clothes and, filled with the exuberance of youth, sets all creation athrill with the vibrations of its radiant life.

TAURUS

When the vernal equinox took place in the constellation of Taurus, it was declared that the Bull of the Year broke the Annual Egg with its horns, thereby liberating the spirit or destiny of the year. Apis, the sacred bull, was revered by the Egyptians as the creature into which the spirit of Osiris transmigrated. The selection of the sacred bull was an occasion accompanied by great ceremonial. Many noble bulls were examined before the one was discovered which bore the marks of the divine incarnation. There were thirty of these distinctive markings, and only the animal in which all were present was the residing place

of the spirit of Osiris. The bull, for example, must have a scarab under its tongue; the hair of its tail must lie two ways; it must have a crescent upon its flank and a star upon its forehead. Osiris was the sun god and when he took upon himself the form of the Celestial Bull at the vernal equinox, he was declared to have been born into the body of this beast. Hence, the annual horoscope of Egypt was erected for the moment of this incarnation, or the annual entrance of the sun into the sign of Taurus.

In India, the god Shiva rides upon the great white bull Nandi, and in the sixth avatar of Vishnu (called the Parasu Rama incarnation), the World Savior takes upon himself the body of the son of a holy man to whom Indra had entrusted the sacred cow. A wicked Rajah once conspired to steal the cow, and to this end murdered the holy man. Assuming the personality of Parasu Rama, Vishnu slew the evil Rajah after twenty battles. In the "Elder Edda," the gods were licked out of the blocks of ice by the Mother Cow, Audhumla. The children of Israel made offerings to a golden calf because they were released from Egypt in the age of the Bull (Taurus). This displeased the God of Israel. The same divinity was not offended, however, when King Solomon elevated his laver, or molten sea, upon the backs of twelve oxen.

The five-footed Assyrian man-bull is a favorite symbol in the Mysteries and has a significance similar to that of the Sphinx, the latter creature being composed of the four fixed signs of the zodiac, or the foundation of the universe. In the abduction of Europa, Zeus took upon himself the body of a bull. Ancient altars were often ornamented with the horns of bulls and in the temples the horns of bulls and rams were used as drinking vessels to contain the holy mead. Among early Christian princes there are records of several such drinking vessels, some presumably carved from the twisted horns of unicorns. The cherubim placed at the entrance to the Garden of Eden at the time when primitive man was exiled from his celestial abode signifies (according to the original

meaning of the word) Kireb, an ox. The ancients employed the bull in plowing and furrowing. Hence this divine creature was said to turn the fields of space and prepare them for the reception of life.

In ancient times it was also customary to use the entrails of animals for divination purposes and the bull was frequently chosen in this ceremonial. While such a custom now appears to be but an abject form of superstition, there was a definite motive back of the seeming madness. For example, when deliberating upon the founding of a city, a likely spot was first tentatively chosen and the priests pastured in this place a herd of cattle carefully selected for their health and vigor. The cattle were permitted to graze for several months upon the site of the proposed new community. Then with great ceremony one of the animals was slain and its entrails carefully examined. If the animal's health had been impaired by its pasturage or the normal functioning of its internal organs upset, the city was not built upon that spot, for it was decided that either the air, the water or the earth upon which men must depend was not conducive to health and, consequently, a new location was chosen.

In the Cabirian rites, the initiates stood beneath specially prepared sacrificial gratings and were bathed in the blood of sacrificial bulls. In the Eleusinian and Bacchic rites, candidates took their vows of secrecy while standing upon the skins of newly sacrificed bulls. In the Mithraic Mysteries of the Persians, Mithras, the Savior Deity, is shown driving his sword into the heart of a bull. This is significant of the release of the life blood of the sun and reminds the initiated philosopher that when the vernal equinox takes place in the sign of Taurus, all men are bathed in the blood of the Celestial Bull, but when the vernal equinox occurs in Aries, their sins are washed away by the blood of the Lamb.

White oxen were used in the processions of the Druid rites to draw the rough carriages on which were transported the images of the gods, and in the ceremony of the gathering of the mistletoe white bulls were sacrificed under the tree from which the plant

was taken. Sacred bulls were treated with great respect by ancient peoples. Their horns were plated with solid gold, as were also their hoofs. Jewelry and trappings were also hung upon them and they were blanketed with most costly material and housed in specially constructed stables adjacent to the temples. These animals were even decorated with necklaces and jeweled leg bands. The breath of the sacred Apis was regarded by the Egyptians as a certain cure for all ailments, and to this day the excrement of sacred bulls is reputed to have rare medicinal virtues by many Hindu castes.

The bull also has an adverse symbolism. Among the Tibetans, Yama, the god of death, is often pictured with the head of a bull because of the materiality and the physical propensities associated with this animal. The Minotaur, or bull-headed man, that dwelt in the recesses of the Cretan labyrinth is another example of the symbolism of the bull as destroyer. In this case the creature represents the animal that seeks to destroy the spiritual man wandering in the labyrinth of form. The University of Oxford derives its name from the Celestial Ox because of the Mithraic and Druidic figures of this animal which have been discovered in the environs of the college. It is also assumed that the bleeding heart, so conspicuous among the symbols of Roman Catholicism, was originally the heart of an ox but that the heart of a lamb was later substituted for it.

(To be continued)



One cannot know the right without knowing the wrong, and when neither of these postulates exists, we have a reversion to aboriginal conditions. It has required many thousands of years to establish our codes of good and evil, and even after they have been thoroughly founded and accepted we have absolutely no evidence of their ultimate importance.

(Continued from Page 47)

reasonable natures, rejoices in the similarity and hence establishes the criterion of excellence.

In addition to the beauty of form we have beauty of sound, which is *harmony*; beauty of mode or tempo, which is *rhythm*; beauty of morality, which is *virtue*; beauty of mind, which is *intellect*; and beauty of spirit, which is the ultimate good.

The Platonic Triad is the One, the Beautiful, and the Good, and the unity or wholeness of the world was erected upon this triangle. The One was the substance of all natures and beings; the Beautiful, the perfection of all natures and beings; and the Good, the utility of all natures and beings.

Without beauty the soul of the people cannot develop itself properly and sanely. We say that a man must eat in order to live. Not only does he need physical food, but there is a metaphysical nature within him which must be fed with a superior sort of diet. The soul is fed through the eyes and the other sense perceptions. That which is grotesque or distorted is a poison to the soul; for, sensing the asymmetrical figure through the faculties, the soul suffers from the shock of the incongruity. The inner nature feeds upon environment and he who surrounds himself with beauty nourishes his æsthetic nature, without which he must fail as a rational creature.

Beauty is essential to human survival. Deprived of its influence, man speedily deteriorates into a state of crassness and degradation. Plotinus declares the most worthy profession to be the service of the beautiful and that to destroy beauty was the most heinous of all crimes. Greece produced the most beautiful civilization the world has ever known by emphasizing the necessity of æsthetics and establishing beauty as one of the pillars of the state.

One of the great needs of our civilization is a greater emphasis upon æsthetic ideals to modify the extreme utilitarianism of our age and thus permit the survival of the subtler elements of culture.

The ALL-SEEING EYE

BEING A MONTHLY MAGAZINE

By

MANLY P. HALL

DEVOTED TO THE SEARCH FOR THOSE
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AND PHILOSOPHIES OF ALL AGES

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The EDITOR'S BRIEFS

Mr. Hall concluded his Chicago program on November 6th. A very enthusiastic audience taxed the capacity of the auditorium. The Chicago lecture series this year was marked by a considerable increase in interest and attendance over last year. Mr. Hall plans to return to Chicago in the late spring of 1931 to conduct a series of class lectures on "The Secret Doctrine." In choosing H. P. Blavatsky's immortal work, he hopes to overcome the popular prejudice that this book is utterly beyond the comprehension of the average individual.

It is as yet too early to predict the outcome of the Kansas City campaign, but the appreciative group which attended the opening lecture promises that the series will be most successful. There is a keen interest in philosophy and metaphysics in Kansas City and several local groups have already been studying Mr. Hall's books.

Mr. Hall has accepted an invitation extended by the Astrological Research Foundation for two lectures before their society at the Roerich Museum in New York City. On Christmas Eve he will speak for the Manhattan Center of the Rosicrucian Fellowship. The arrangements for his New York lectures are progressing satisfactorily and further information will be given in this column from month to month.





Freemasonry and the Osiris Myth

To the Freemason as well as the student of comparative religion the legend of Isis and Osiris must be of utmost significance. While the life and death of this mythological king have been recounted by several ancient authors, it is from Plutarch that we derive the material for this brief survey.

Denuded of its superfluities, the story centers around the activities of four persons: Osiris, the black king of the Nile and later regent of Amenti; Isis, his sister, wife and widow; Typhon, the brother of Osiris and the spirit of evil; and Horus, the hawk-headed prince of the sun and the avenger of his murdered father. The story is briefly this. Osiris, having established his empire in Egypt, set forth on a tour of colonization, leaving his brother Typhon as regent in his absence. Typhon, having tasted of sovereignty, had no desire to relinquish the throne and began plotting how to remove Osiris from the path of his ambitions. At last he contrived a scheme, abetted by seventy-two fellow conspirators whom he enlisted in his service. Osiris, unaware of the designs against his life, returned triumphantly to Egypt, where Typhon met him with elaborately simulated rejoicing. The feasts in honor of the triumphant king formed a vital part of the plot. Typhon had constructed a wonderful ark or chest, its surface inlaid with precious stones and its inner dimensions shaped to the "measure of a man."

The assembled princes of the land examined the box, amazed at its strange shape and charmed with its unusual beauty. Typhon then declared that the chest had been fashioned by clever workmen to supply novelty and sport at this glad time and that he would present the priceless ark to the person whose body most closely conformed to its inner shape. The various nobles each desiring to own the fabulously beautiful box, each in turn lay down in it, but for each it was either too long or too short, too broad or too narrow. At last none remained but Osiris himself and one of the princes suggested that maybe he was of the right proportions. Laughingly, Osiris removed his crown and lay down in the box. A cry of amazement went up, for the chest fitted him exactly. But even as the court watched there was a great commotion without. The seventy-two conspirators rushed into the banquet hall. They nailed down the lid upon the casket, poured molten lead into the cracks, and before the faithful princes of Osiris could rally to his support, carried the ark out of the palace and cast it into the Nile, down which it floated to the coast of Byblos.

Isis, Queen of Egypt, and faithful consort of Osiris, learning of the foul murder of her lord and donning the sackcloth and ashes of a widow, set forth in quest of the body of her husband. After many adventures she discovered that the ark had been caught in the roots of a tree which had miraculously grown up about the box, finally completely concealing it. The King of Byblos had caused this wonderful tree to be cut down and from its trunk had been fashioned a great pillar for the throne room of his palace. Isis at last contrived to secure the body from the pillar and was returning in triumph to the city of Osiris when Typhon, learning that she had been successful in her search, dispatched hirelings who again stole the body and that it might never be recovered, divided the remains of the king into fourteen pieces which they scattered through all the corners of the earth.

Frantically, Isis again set forth in her attempt to recover the scattered parts and members of Osiris. At

last after what seemed ages of searching, she recovered thirteen of the pieces but the fourteenth had been cast into the sea and swallowed by a great fish. This member Isis caused to be replaced in gold and the body of Osiris was interred in the great city over which he had ruled. Typhon, the usurper, sat uneasy on his throne, for Horus, the young son of Osiris, grew up to manhood with a single aim—namely, to avenge his father's murder and the long years of his mother's widowhood. At last in a great battle he overthrew the reign of Typhon and restored the rule of right in Egypt. But the great Osiris still lay dead and his role as an underworld god forms no part of the allegory.

So much for the outline as Plutarch gives it. Now let us attempt to see the relationship between this legend and the doctrines of Freemasonry. It has been generally admitted that the Osirian cult contributed much to Freemasonic lore and even the Hiramic legend has been traced to this origin by Masonic scholars. The story of Osiris as here given is obviously comparatively late and belongs to a period when Egyptian metaphysics was in a state of decline. But while the profundities of the legend may have been lost upon the Greeks and Romans, these nations still remembered enough of the ancient Mysteries to sense the vast significance of this most remarkable allegory.

Osiris, the black god of the Nile, must be regarded as the personification of an order of learning. He was never a man but the embodiment of an idea. It is even possible that he represented a hierarchy or order of priests. As Hermes personified the whole sphere of knowledge, so Osiris embodied the secret and most sacred wisdom. Unquestionably he was later confused with other members of the vast pantheon of divinities, but to the elect he represented primordial knowing, that utter realization of truth undefiled by intellect, unlimited by mortal procedures, uncircumscribed by any limitation of thinking. He may have also been the prototype of those who possessed certain spiritual faculties or even recognized as a symbol for a definite discipline. He signified not only the end but revealed the means to the achievement of that end.

The personality of Osiris might well typify the institutions erected by the ancients to perpetuate the deathless truths of the soul. The living head was crowned with the plumes of wisdom and power, the hands bore the scepters of the three worlds, and the body was bound with the mummy wrappings of the dead. Here we find spirit, the living head, bound incongruously to matter, the mummified body. The soul was imprisoned in the narrow bonds of flesh. One thing is certain—Osiris represented the Secret Doctrine prior to that time when the Omnipotent Word was lost. From the reign of Osiris we glean then the following:

There was a time when truth and wisdom ruled the earth and this autocracy of wisdom was a benevolent despotism in which men were led to a nobler state by the firm, kind hand of the enlightened sage. This was the divine dynasty of the mythological priest-kings who were qualified to govern humanity by virtue of not only temporal but divine attributes. Osiris, representative of the hidden tradition, ruled the world by virtue of the perfection resident in that tradition.

If we concede that Osiris is the positive pole of the universal life agent, then Isis becomes the receptive pole of that activity. He is the doctrine; she is the church. As in Christendom it is customary to refer to the church as the bride of Christ, so in Egypt the institution of the Mysteries was the Great Mother, the consort of Heaven itself. From this interpretation we gain a deeper insight into the symbolism involved. Isis becomes the whole temporal order of the priesthood. She is personified in the temple. She is the mother of all good, the protectress of all right, and the patron of all improvements. She insures nobility, inspires virtue, and awakens the nobler passions of the soul. As Diana of Ephesus, she is the *Multimammia* who feeds all creatures from herself. Like the moon, she shines only with the light of her sovereign sun even as the temple can only be illumined by indwelling truth.

Typhon is the embodiment of every perversity. He is neither a single evil nor even a sequence of ills but an infinite diversity of them indescribably insidious

in the power to infect the fabric of church and state. Typhon lures Osiris into the ark at the time when the sun enters the house of the Scorpion. Hence, we know that he is the Eternal Betrayer, that ageless Judas who undoes all good things and inevitably presages ruin. He strikes in the eighth month and now it is supposed that a child delivered in the eighth month cannot live because of the curse of Typhon. This evil monster may well be generalized under the appellation of the *Adversary*. Of all good things he is the opposer, occupying the position of the inevitable negative. He is the personification of ambition and ambition is the patron of ruin. It was ambition that set Typhon plotting for the throne of Egypt, designing how he could destroy the power of his brother. A learned Jesuit father sees in Typhon Cain and his brother, Osiris, Abel. If such parallel actually exists, then the Biblical allegory is susceptible of the same interpretation.

Typhon is the desire of the few pitted against the good of the many. He is the spirit of dissension and discord that breaks up unity of purpose by setting factions against each other, so that great issues lose the name of action. The desire for riches, power, pomp, sovereignty by which this evil genius was obsessed reveals the temptations by which humanity is deflected from its ultimate goal and led into the byways of sorrow and despair.

The birth of greed marked the end of the Golden Age and when the good prince Osiris—the deeper truth—returned to his own land the trap was ready to be sprung. What is this mysterious box so beautiful in its outward appearance but so fatal? Plato would have answered that it was the body that lures the soul into the sorrows of generation. If this interpretation be projected into a wider sphere, it becomes symbolic of material organization. Witness the application of this thought to Christianity where the pomp and glory of the outer show has all but destroyed the simplicity and meaning of the primitive revelation. The murderers rush from the palace with the lead-sealed casket and cast it and its princely contents into the dark

waters of the Nile. Thus are the ideals which lead men into the paths of truth and righteousness obscured and with truth no longer evident, error can rule supreme. Typhon ascended the throne as regent of the world, swinishly gloating over a humanity he had led into dark and devious byways.

With Truth dead, facts were superseded by opinions. Opinions bred hates and men finally fought and died over notions both senseless and soul-less. Greed became the dominating impulse, gain the all-absorbing end, and ruthlessness the all-sufficient means. In the dark ages of uncertainty when reality hid its face and no man dared to know, the leering Typhon ruled his ill-gotten world, binding men to himself by breeding a thousand uncertainties to sap courage and weaken conviction. Men asked, "Why seek to know? Knowledge does not exist and life is a cruel jest, purposeless and of short duration." Because the human mind demanded expression, Typhon sowed the seeds of intellectual confusion so that numerous orders of learning appeared which were convincingly plausible but untrue. These various orders of thought survived by catering to the weaknesses and limitations of the flesh. Today our great industrial civilization is feeling the heavy hand of an outraged destiny. The evil genius of our ambitions has again undone us and made our follies crumble about us. Typhon rules the world, for the earth today is the arena of the ambitious.

What, then, of Isis, the mother of the Mysteries, so defiled and desecrated by the profane that the sages and prophets were forced to flee into the wilderness to escape the machinations of the evil one? The mighty temples still stood but their light had gone. The priests bowed helplessly before the dead embers of their altars. One by one the sanctuaries crumbled into ruin and the custodians of these ancient truths hid themselves in obscure corners of the earth lest they be hunted down and slain for the sin of dreaming and hoping for a better day. Isis, then, is the temple where men today gather searching for that secret that is lost. In all parts of the world the virtuous still raise their hands

to the heavens. This congregation of those who pray, who labor, and who wait, the great congregation of a world in anguish—this is Isis in sackcloth and ashes.

Seeking in all parts of the earth throughout the ages, men at last rediscovered the lost *arcana* and brought it back with rejoicing to the world over which once it ruled. But ambition, knowing that it must die if truth was reestablished, put forth all its power to scatter the doctrine once again, this time so thoroughly that it should never be rediscovered. So the body of Osiris (the secret doctrine) was divided into fourteen parts and divided among the races of mankind. It was scattered so hopelessly that ambitious Typhon felt his authority to be secure at last. But Wisdom is not thus easily to be cheated. In the dark retreats of Islam the Sufi and Dervish explored the depths of Nature, among the Jews the learned Rabbins unraveled the intricate skein of Qabbalism, and alchemists in their retreats explored the infinite chemistry of existence. These all together were Isis, still searching for the members of her Lord. At last all were restored again but one, but this one could not be reclaimed.

The Egyptian allegory tells us that the phallus of Osiris was swallowed by a fish. This is most significant and we may even infer that mankind itself is the fish, the phallus being the symbol of the vital power and so used in Egyptian hieroglyphics is the Lost Word which was not discovered but for which a golden replica was substituted. This is the substitute *Word* of Freemasonry. It gives the body the appearance of completeness but the life power is not there. Isis, the priesthood, had accomplished all that could be accomplished. The institutions raised in the world to perpetuate the deeper truths of life labored on through the centuries seeking for that "Lost Key" which if rediscovered would enliven the whole and restore the good Osiris to the rulership of the world.

The purpose of Isis was now revealed as twofold. The first motive was the almost hopeless effort to restore her dead husband to life. That was the great

abstract ideal. The second and more imminent motive was to avenge herself upon Typhon and to destroy his power over the world.

The work of Freemasonry as a Mystery School now emerges from the obscurity that has so long enshrouded it. Freemasonry is Isis, the Mother of Mysteries, from whose dark womb the Initiates are born into the mystery of the second, or philosophic, birth. Thus Freemasons, by virtue of their participation in the rites, are figuratively, at least, the Sons of Isis. As Isis is the widow seeking to resore her lord, it follows that Masons are Widow's Sons. They are the offspring of the institution widowed by the loss of the Word and of the Eternal Quest.

In the Egyptian rites Horus is the Saviour avenger, Son of Isis conceived before the brutal murder of Osiris. Hence, he is the Redeemer. Freemasons are *Hori*. Each is a Horus, each is a hawk of the sun, and for one reason is each one raised and that is to avenge the destruction of wisdom. Each one is dedicated to the overthrowing of the reign of Typhon which is the mysterious Armageddon, when the hosts of the Adversary shall be routed forever.

The great purposes of Freemasonry are thus revealed in an unsuspected clarity. Freemasonry is philosophically opposed to the reign of ambition; its duty is to re-establish that Golden Age when wisdom (personified as Osiris) and not greed (personified by Typhon) shall dictate the course of human procedure. The day must ultimately come when the *Hori*, by virtue of their royal purpose, accomplish the consummation of the Great Work. The missing Word will be found, the golden substitute will be cast aside and as promised in the ancient rite, Osiris will rise resplendent from the dead and rule the world through those sages and philosophers in whom wisdom becomes incarnate.

In the meantime, the Widow—the Mystery School—continues to produce out of herself a host of potential redeemers, one of whom must some day become the true Horus, the avenger of all evil.



Tarot Symbolism

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JUGGLER

1 LE BATELEUR N

Is not the Magician—the Master Maker of Mysteries—an appropriate figure for the Supreme Creator? When the infinite profundity of *Ain Soph*, the Fool, produces upon its surface and in its substance the first awakenings of manifestation the One appears in the midst of All. This is the mysterious Ancient of Ancients, the first Logos, the Lord of the Sephiroth and also the four worlds. In the old decks the Juggler appears standing behind a table. In one hand he holds a magic wand and before him are spread a number of mysterious symbols—the paraphernalia of his magic. The Cup, the Coin and the Scepter and the Sword, these represent the four mysterious letters of the Sacred Name, I H V H, and also the four planes of divine elements which the Juggler manipulates and through whose combinations he conjures into being first the shadows and then the substances of the material world.

In the present deck the wand of the Juggler has been amplified into the *caduceus*, the serpent-wound staff of Hermes, thus revealing the nature of that

magical power by which the miracles of creation are wrought. Wisdom is the sceptre of power. With consciousness the Creator dreams forth His universe, with intelligence He organizes and frames it, and with activity He animates each infinitesimal part until the whole pulsates with the vibrant life of its Creator.

One hand of the Juggler points to the earth to remind the neophyte that matter below is but a shadow and symbol of that divine or heavenly matter composing the very nature of the Logos. Strange as it may appear, the *below* becomes the natural symbol of the *above* even as the bones which support the body become the natural symbol of the spirit, that invisible and spiritual framework which supports the objective nature of man.

The square table upon which the instruments of the heavenly magic are scattered represents the world with its four hypothetical corners; also the field of the elements upon whose subtle substances are impressed the creative impulses of the Hierarchies represented by the symbols of the suit cards.

The sky colored hat is symbolic of the heavens. The lemniscate formed by its brim represents the motion of the sidereal bodies and also the circuit of the Great Breath of the Logos. It will also be noted that the Juggler is wearing the same clothes worn by the Fool. Inasmuch as the Logos as the manifested divinity is invested with the cosmic substances of the Absolute, the blind Fool is shadowed forth in the Juggler. But while the madman is oblivious to the phenomena of the terrestrial world, the Juggler is posited in the sphere of matter and has forgotten the Fool whose very substances he has formed.

To clarify the interpretation of this card there has been placed upon it in a small bisected shield the ancient Crown of Kether with its three points. Kether is the objectified Juggler, the Opened Eye of the Lord. This card, when read with the Fool, tells us that the eye which is opened in the Juggler reveals to him the world and its mysteries. But to the Fool (whose eye

has not been opened) to him there is no world and hence no mystery. The mystery comes with seeing. What the Juggler sees he will never understand but the Fool, never having seen, can never be ignorant. Which, then, is wise?

Continuing the reading of the cards from the Fool to the Juggler, other interpretations may be derived. We can presume that the Fool has kept on walking, has fallen into the great sea, and has been swallowed by the crocodile. As he fell he was gradually transformed into the Juggler until, finally having descended into the depths of matter, he awakens or, more correctly, enters the sleeping state which we call life. The Infinite has vanished and the finite has taken its place. Robed in new garments, the Juggler stands before us and spread out upon his table are the mysterious objects previously contained in the bundle on the Fool's back. The Absolute contains all activity but that activity is in a state of suspension as it is suspended from the back of the Fool, on the end of the stick. While life is in a potential state, circumstances cannot exist nor is it possible for any group of conditions to arise. Cause and effect are in abeyance, for time, place, and change have not come into being. With the Juggler, however, the instruments have been scattered about to become the elements of an ever more complex and involved pageantry. The Juggler is setting the magic of life in motion. Phenomena and mysteries will follow each other in an endless pageantry until, at last having completed its purpose, the Juggler, now grown old, will pack his mysteries into his bundle and creep away, like the Fool, with Karma biting at his heels.

(Next month the High Priestess, the second numbered card.)



Rasputin's Philosophy of Life

We have already intimated that Rasputin believed in the doctrine of an all-sufficient sin. He believed that to deprive the world of evil would be to deprive God of glory. God is a physician of souls and how can the doctor justify his existence unless there is an abundance of sickness? He seemed to feel that the God who saved him would have proved His ability to accomplish the impossible and by this means would have demonstrated His divinity beyond question.

Believing the Redeemer of mankind to be happy only while engaged in the work of redemption, Rasputin set himself the task of providing an infinite number of spiritual delinquents. Yet there is something so naive, yes even humorous, in Rasputin's technique that one cannot but realize that this strange man was perfectly consistent with the evident and natural delinquencies of mankind. He wanted what he wanted, and what he wanted had nothing in particular to do with his ideals. His religion in no way interfered with the gratification of his desires. In fact, he demonstrated to his own satisfaction, at least, that religion as it was usually practised was more or less of a disease caused by an over dose of goodness, as it were.

It becomes evident that this man had no conception whatever of religion as a moral force. The entire theory of morality he found to be superficial and unnecessary, in fact a sort of disease. He unquestionably sensed a false emphasis. He may even have reasoned that horses and cows, having no realization of immorality, are also without morals. A theory repeatedly emphasized seemed to be that without indulging one

of a pair of opposites you could never know the other. Hence, if you would be high morally, you must first be very immoral and afterwards repent. If his detractors are to be believed, Rasputin was consistent with this idea in all respects short of the point of repentance.

It is questionable whether Rasputin ever had a definite plan as to what he intended to do if he reached a position of power. It is quite certain that he regarded himself as a sort of divine incarnation. Within his own nature he sensed a superior impulse entirely separate from and incompatible with his normal temperament. He occupied the anomalous position of a saviour who did not know who or what to save—a god limited by illiteracy to the sphere of a peasant. Many of his impulses, while unclassified, were definitely worthy. He instinctively felt that Russia should not enter the World War, and, while far from being a teetotaler, he sensed the importance of temperance and advocated it for the Russian people. While his advice in matters of state was both shrewd and constructive, it is very doubtful if he had even the vaguest conception of the importance of the issues he dominated.

Placed by fate in a position entirely too exalted, the peasant mind of Rasputin yet demonstrated a peculiar integrity, for the simple directness of the peasant was stronger than the subtleties of court diplomacy. Rasputin possessed the unimpaired strength of simplicity and naturalness; and while such naturalness may be boorish or even revolting to cultured sensibilities, it is often the salvation of a situation. In all his dealings with the Czar, Nicholas II, Rasputin expressed none of that awe and veneration accorded a ruler by his subjects high and low. To him the Czar was not particularly different from any other man. The Russians always referred to their ruler as the "Little Father." To Rasputin he was just "Papa," and the Czarina was not the Empress of all the Russians but simply "Ma." His perspective never changed,

and strangest of all, this familiarity instead of annoying the royal couple bound them more firmly to the gaunt peasant. Rasputin was one of the extremely few people in the Czar's life who was not a "yes-man," and this unquestionably was one of the reasons why the Czar so highly respected him. If the truth were actually known, Rasputin probably did not know enough to be afraid. On several occasions Rasputin intimated that he felt himself to be the patron saint of the Romanoffs. Their strength and permanence depended upon him and he even prophesied that if he fell they would follow him into disaster within a year. With a childlike vision not misled by superficials, Rasputin could plainly discern that which the Russian statesmen themselves could not see because of the atmosphere of intrigue and subterfuge in which they dwelt.

The Czar was not temperamentally a ruler, but would have found his true career in the simple role of a country gentleman. He was interested in the mythical and the occult—some say the modern cult of Christian Science—and, like many other princes, was a believer in fate, prophecy and possibly sorcery. The Neptunian Rasputin personified all the superstitions of Russia and the powerful spell he wove about himself captured the imagination of the Czar. Here was a holy man indeed, an actual wonder worker, a magician from the world of romance and fiction. Here was a man whom men feared and admired, whom women loved and hated, but from whose spell few could free themselves.

That Rasputin considered himself to be two different personalities is attested by his "Messiah" complex. Those who knew him declared that there were two lights in his eyes—one a holy flame, the soft luminance of which inspired confidence, love, and admiration. In an instant, however, this look could be succeeded by that of the wildest and most uncurbed passion, so that the beholder would shrink back lest he be scorched by the flame. Strength was the characteristic quality of both moods.

Zodiakos

The Circle of Holy Animals

(Continued)

GEMINI

The constellation of Gemini, the Celestial Twins, is particularly related to the ancient cults of phallic worship, the building craft, and the establishment of communities and cities. Castor and Pollux, the Dioscuri of the Greeks, appear again as Romulus and Remus, the mysterious twins who were suckled by the wolf and who later became the founders of the Roman Empire. Nor should we forget the two famous brothers of Biblical narrative, Cain and Abel, through whose misunderstanding crime is presumed first to have entered the world. Castor and Pollux are associated with the concept of a door. They are the pillars of Solomon's Temple and the figures raised on each side of an entrance, like the Fo dogs of China. The pylons and obelisks at the entrances to Egyptian temples as well as Jachin and Boaz (the columns of the Masonic Lodge) bear witness to the survival of this ancient phallic cult. Born out of a single egg, the original twins probably also signify the sun and moon, the father and mother of the generations, the progenitors of all life. In the ancient Mysteries, the Twins were the serpent and the egg and have this same symbolic import.

Among the Arabs, Gemini is sometimes symbolized by two peacocks. In the Platonic philosophy, the twins signify the division that took place in the archetypal sphere at the time of the division of the sexes. For this reason, the children who form the constellation are generally shown as embracing or reaching out their hands to catch each other. The number 2 was the ancient Pythagorean number of diversity and sorrow, for from it the sense of division was established and this division destroyed the realization of life's fundamental unity—the oneness of purpose and the impulse of all creatures to join together in a common

bond. In "Prometheus Bound," Æschylus causes two beings, Kratos and Bia, a male and a female potentiality respectively, to bind Prometheus. From this it is to be inferred that the heavenly light-bearer and the divine splendor which he carried are rendered impotent by the philosophy of the opposites which, by dividing man's resources and severing the elements of his concentration, cause him to scatter his agencies and dissipate his strength. In his book on "Numbers," W. Wynn Westcott also notes the fatality which follows the number 2 in connection with the British Crown. The English kings, William II, Edward II, and Richard II, were all murdered. The Romans also dedicated the second month of the year to Pluto, the god of death.

The Twins have a Qabbalistic significance, for they not only signify the two Talmuds of the Jews but also the written and unwritten law—the Torah and the Jabbalah. Jewish writings contain many strange statements with reference to the number 2, as for example, that speech is worth one coin but silence is worth two. The number 2 is also referred to as the number of pride and is related to the fall of man. It is the number of Satan and the sign which it rules is the false, or lower, mind unillumined by the spirit fire of Sagittarius, the centaur instructor. The number 2 is again related to the rebellion of the angels, because it is the first number that dares to depart from the one, thus signifying a kingdom set up against a kingdom,—two lights, from which are born division and discord. In the Mysteries, Gemini signifies the rational processes, for by thought things are weighed against each other. The mind, however, that is ensnared by the intellect is bound to the material sphere, there to die from the complexity of its own cogitations.

CANCER

In the ancient astrological symbolism of the Egyptians and Greeks the constellation of Cancer, the Crab, was especially significant. Astronomically speaking, the constellation is not over well defined, as

it contains no particularly important stars. To the Egyptians, Cancer and its zodiacal opposite, Capricorn, were emblematic of the summer and winter solstices respectively. Modern Freemasonry preserves the symbolism of the solstices in the figures of the two St. Johns and also under the form of the two pillars. The ancient caves of initiation were always provided with two gates, through one of which the soul descended into generation, later to escape again into the higher world through the other. Cancer was called the gate of physical birth and was sacred to the goddess Isis and also to Hathor, divinities who presided over the mysteries of generation. As birth had a twofold significance, Cancer may be regarded as a dual sign, and the Crab signifies both physical birth with its attendant consequences leading to inevitable decay and also spiritual birth through the Mysteries into the eternal effulgence of the rational sphere.

In the Eleusinian Mysteries the nine degrees recapitulated the nine months of the prenatal epoch and symbolized the descent of the soul from the zodiac through the seven planets and finally its immersion in the elemental world. The last sphere through which the soul migrated before it assumed its physical body was that of the moon. This luminary was the keeper of the ways of generation and is enthroned in the constellation of the Crab. The philosophers declared that the solar agent, or life germ, before precipitation into phenomenal life is suspended in an etheric humidity resembling water. They denominated this humidity Isis, or the World Mother. Cancer, a water sign, being designated the gate of souls entering the untroubled sphere, is evidence that the early initiates were acquainted with the now generally accepted postulate of science that all life originated in water. The rudimentary gill-clefts visible in the human embryo demonstrate that in some period in his early development man existed in an amphibian state. Jules Verne, the celebrated writer of the last century, builds his entire story of "The Mysterious Island" upon this assumption. The great sea of the Brahmins in the midst of

which the World Egg was generated, is but an arcane allusion to the amniotic fluids in which the human embryo floats during the period of gestation. Here is further confirmation that man comes into life through water.

Thales is popularly accredited as having been the first of the wise men of Greece, in fact he was the only one among the seven original Sophists whose reason transcended the subjects of politics and ethics. When Thales declared the world to float in a sea, it is evident that he referred to this etheric liquid resembling the albuminous part of an egg, a super-essential protoplasm, whose constitution is best described by the symbolism of Cancer and the moon.

The crab walks backwards, or at least on a rather sharp oblique, from which the sages inferred that the presumed advancement of man into physical birth was, in reality, a retrogression, for by the phenomenon known as generation, the rational soul was immersed in the unresponsive elements of an irrational nature from which it could be liberated only by death or initiation. But as this first birth, or descent into the state of ignorance, was revealed to the body of mankind as the esoteric significance of the Crab, those accepted into the higher body of the Mystery Religion substituted the scarab for the crab, for by this most sacred of insects was obscurely revealed the mystery of the "second birth." As man is born through the processes of physical generation into the mortal realm, he is born again through the processes of spiritual regeneration into the transcendency of ever-abiding wisdom.

It becomes increasingly evident that the zodiacal symbolism was devised by a group of highly-informed priests for the dual purpose of perpetuating and yet concealing the secrets of the ancient temples. Many interpretations have been advanced to account for the zodiacal symbols. Superior to and of far greater import than later concepts, however, are their original philosophic and religious significations, which are the very soul of the soul of astrology.



Einstein and His New Theory of Space

Part I.

The more cultured of the pagan Greeks, Brahmins and Chinese were all familiar with what Einstein is now bringing to the attention of the modern scientific world. Space was the foundation of everything and without this primitive and inevitable hypothesis, no understanding concerning the origin or purpose of existence was possible.

Einstein is now correcting the popular fallacy that matter is eating up space. There is a belief that form is expanding and overflowing, as it were, into the abyss surrounding it. If this concept were correct, the abyss of space would ultimately be filled by the encroachments or increase in the substance of matter. This is an erroneous idea declares Einstein; in fact, the reverse is true. Space is continually eating up matter and ultimately all matter will be reabsorbed by and vanish into space. With the removal of the belief in the eternity of matter, the premises of the materialist must collapse and science lose one of the chief supporting pillars of its temple of knowledge.

By a certain school of science matter is regarded as the primitive substance of every form, projection or compound of matter. To this claim philosophy says no—that all forms are but projections of space. Space, not matter, was in the beginning; space, not matter, will be in the end. Existing in the phenomenal state, we are drawn inevitably into the vortex of space, and by virtue of our material organisms are inevitably mortal. When space (which is dimensionless, measureless, limitless, and formless) has devoured all matter,

we will then have a problem in abstraction identical with the Buddhistic concept of Nirvana.

Einstein's space devouring matter, its own progeny, is the same ancient Chronos who ate his own children. It is inconceivable that we will ever be able actually to analyze space, for analysis is predicated upon the power to break a compound up into its constituent parts, and how shall be isolate elements which cannot be approached or discerned by any physical or intellectual process? The problem of space is entirely too elusive for the mind and when the intellect undertakes its solution it pounds itself to pieces against an immeasurable fullness which to human perception resembles only a vacuum. Intellect itself is a condition of matter and therefore incapable of knowing that which is superior to matter, for nothing can function on a higher level than its own constitution permits. As no thing can ever know more than the sum of its own parts, so the mind can never comprehend that which is superior to the sum of intellection. Space is an incalculable field or area through which is continually moving the traffic of vibration and impulse. In this infinity there is constantly being developed an infinitude of evolving individualities — the diversity of matter flowing from the unity of life.

What then shall we say is matter? In the last analysis, it is invisible and intangible, being almost as subtle as space itself. It is a polarity of space, charged as it were with the impulse towards individualization.

There is the great triad of space, matter, and form. Form is the idea or pattern, for when infinite units of energy or matter are grouped together they manifest as an organization or form. Space is eternal, matter temporal, and form corporeal. Matter is incorporeal and yet not eternal; space is the infinite, abiding permanence. What we call phenomena and its origin, existing in these three primary states, constitute the three original divinities of the philosophic triad which in theology becomes God in the person of the Trinity. The Father God is space, the devourer of His progeny. Space must devour everything that

comes out of it, for in the ancient catechism there is nothing real but space.

To the average person, this may sound like an absurdity, but reality defined in terms of philosophy has the quality of permanence. Is there anything in the material universe which will not ultimately rust, corrode, decay or disintegrate? All men, great or small, depart from the theatre of action and their bones are resolved to dust by Time. The mountains fall into the sea, the sea is dried up by the fires of the earth, the flames themselves are dissipated by the winds. Nothing remains but the all inclusive space which endures when everything else has been worn away by the ceaseless beat of duration.

(To Be Continued)

Books For Christmas

No more expensive than a good Christmas Card, you will find among the 16 booklets at 35c which Manly P. Hall has written, many of which will be suitable as reminders of the Holiday Spirit.

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Creative Imagination

There is no human faculty more powerful than imagination, but for lack of understanding its forces are entirely wasted. Imagination is an instrument to the accomplishment of consciousness when we have become strong enough mentally to bind it to the service of reality.

There is no greater menace to the well-being of mankind than a diseased or untrained imagination. It leads to every form of misery and excess, and renders life intolerable. When trained, however, is not only a definite asset, but becomes a builder of character and a revealer of purpose.

When we speak of a person having a fertile imagination, our adjective is more apt than we realize; for as we generate bodies through physical processes, so we continually generate thoughts and by a master law of consequences these thoughts become the agencies of a vast cosmic scheme. We all realize that thought is a thing; that the products of our mental chemistry are living, vital forces. But how to direct these forces for our self-improvement and perfection is a science too abstract and profound for the majority.

The mentalist of Asia can, by the intensity of his concentration, create, for instance, a lotus bud and render it visible and apparently real to another individual who possesses no spiritual development. The Oriental knows that it is possible to build a thought form and through the repetition of the fundamental idea gradually intensify that thought form until it becomes a mental and apparently a physical reality.

How to apply these magnificent universal laws to the remaking of the personal life—your life—is a relevant question. We all desire to be something which we are not. Some have realized already, the rest will ultimately discover that it is impossible to maintain a false position in Nature; that the unreal destroys itself, finally reducing all to a common chaos. If an individual, through the exercise of will, thought or some other part of the soul machinery, does temporarily assume a state unnatural to him or beyond his actual level of consciousness, an ultimate relapse is inevitable. The hybrid is an example of the inability of the unnatural to survive or propagate.

In the remaking of a personality, it is unreasonable to believe that end can be achieved by simply superimposing some fantastic mental attitude over a life of excess or shortcoming. The improvement of self if only possible when the individual builds from the foundation upward, moulding every characteristic and temperamental peculiarity into a new order of expression consistent with the end desired. If an inconsistency exists anywhere in the structure, the new personality will be an assumption and not a reality, and some day the mask will be pulled away to expose the real disposition behind. Personality is the product of the chemistry of impulse and to attempt to acquire a new personality without a renovation of the entire disposition is to transgress the fundamental law of cause and effect. Self-improvement, then, is neither an attitude nor an affirmation, but rather a reconsecration of all of the various departments of life to a single all-absorbing purpose.

The Yogins and sages of old had interesting thoughts on this subject which it would well pay this generation to consider. When applied to idealism, imagination is a greater wonder worker than even the fakirs of India. We must begin our new personality first by visualizing and then by molding a new self from the abstract substance of thought. We visualize ourselves as our ideal, embodying the virtues we admire, fully expressing the best and the truest within

us. By its peculiar workings, imagination permits us abstractly to envision ourselves according to our every whim and fancy.

Many will think it impossible to build a new personality out of the empty air but this is due to ignorance of the subtle forces existing in what we please to term space. It is just as possible to build a personality according to our thoughts as it is to see some non-existing creature in a dream or vision. The monk, in his cell, meditated so intensively upon celestial concerns that he actually saw the heavens open and saints and angels descending in a heavenly host. The vision was more real than the objects of physical sight, but was simply a thought form rendered vivid by continuous repetition.

Consider the problem of habits. Repetition creates habits and these, in turn, become dominating factors in our lives so that we finally lose both the desire and power to break them. Habits are of many kinds—mostly objectionable. But through repetition we can also develop commendable and useful habits.

He who has dedicated his life to a definite effort at self-improvement and would build himself into his ideal should begin by gradually separating the elements of his personality into two distinct parts. This segregation is purely a mental process. He classifies or sorts the qualities of his disposition to determine which belong to the new ideal to which he aspires and which do not. Those useful to the new state he builds up and fortifies through effort. Those which must ultimately be eliminated he permits to remain part of the old personality to be sloughed off in the reconstruction of character.

The mind of the aspirant then begins the definite process of creating a new abstract self, incorporating into it all desirable characteristics and all the nobler talents and artistry which the soul possesses. Day by day and year by year this new, invisible personality increases in strength and dignity, daily becoming an even greater equation in the physical life of its creator.

This new ideal self becomes a haven from the dissension, discord, and perverseness of the physical world. There is no reason why every individual capable of thinking cannot establish within himself a sphere of beauty where he can take refuge when the pressure of his physical environment threatens the integrity of his higher nature.

The danger of idealism is that, having once tasted of its spiritual bliss, we shrink from contact with our physical environment. We are tempted to neglect physical responsibilities; we plot and plan to escape life. This destroys the balance of existence, for only the normal and the equipoised can know perfection. Thus in the building of this invisible soul-man, contact should be maintained with the realities of animal life. Instead of luring us away from the responsibilities of daily life, the new personality should rather contribute materially to its efficiency.

This imagination-created body is not a substitute for physical life but is designed to give opportunity for expression to those abstract creative and idealistic tendencies denied by modern materialism. When unhappiness assails the outer personality, this inner self is tranquil. When anger reigns without, it is at peace; that which disturbs the inferior nature cannot affect this ideal. In comparison to the outer personality this new, inner being is a god; for, like God, it is the noblest work of man.

It has required billions of years to lift man to his present estate from the tiny atom of space. The struggle for survival is one with the struggle of internal impulses for expression. Everything that man has is the product of concentration upon a need. We have hands and feet simply because through ages we yearned for certain members whose necessity had been demonstrated. Our hands and feet are the result of the will to move, our voice has come from the will to express, our mind from the will to think, our eyes from the will to see; and every part and organ from the repeated demands of an indomitable will.

This will can go further. It can become the will to perfection. We come to forget our lesser selves by remembering our greater selves. Every individual can change the whole tenor of life by simply remembering the good and forgetting the rest. He can actually lift himself up his his own boot straps to an estate proximate to divinity with the factors of imagination and will.

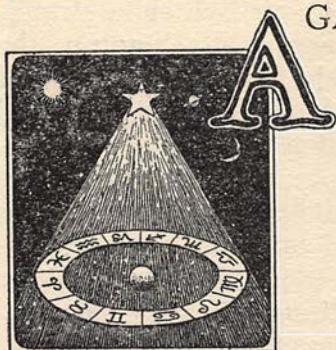
It is a philosophical adage that we are always near to that which we are like. If we are godlike, we are near to God; for to become like a thing means simply to throw the emphasis of the will upon similars. By dreaming of ourselves as gods and then striving to make our dream come true, we build realities into this ideal we have formulated until finally both the dreamer and his dream are one.

We possess the divine prerogative to dare to create. We can create anything we choose to create, but woe unto us if our will is not illumined by noble and unselfish purpose. Recognition of the greatest good is an achievement only surpassed by the will to mold ourselves according to that ideal.

There are still nobler mansions to be built for the soul. The dreamer fails because he never can make his dreams come true. The philosopher knows, however, that any ideal which the mind can conceive can be realized. If we can sense within ourselves this noble state, then a determined will has the power finally to make us one with the greatest good which we are capable of knowing.

THE PRESENT FINANCIAL CRISIS

In The Light of Philosophy



GAIN and again people in different nations and ages have resurrected the ancient doctrines of astrology and applied them to the problems of their day. Our subject, therefore, is a more or less intriguing one, especially in the light of the present trend of astrological thought. Sufficient information concerning astrology has been preserved to enable us to do that in the present case.

When our government was in its inception we find arising in the midst of the people a group of men who, according to the government of their time, were practically traitors. The instigating agencies of the American Revolution were treasonable to the crown of Britain, which at that time controlled the American Colony, therefore the revolution was, to these men, a very serious matter; in fact, it was a matter of their own heads. So we find men of a very serious purpose and in the midst of them there appears the ever familiar Merlin.

From Kepler to Wallenstein, from the ancient Greeks to the courts of France and England, nations maintained their court astrologers for centuries, whose great art was to prognosticate, and for one reason or another these astrologers usually controlled the government and by their erudition saved many a people from hopeless collapse. In the United States, also, we find a man appearing whose name is unknown, probably never will be known. Robert Allen Campbell, in his little book called, "The Flag," gathered very largely from Congressional records and early documents of this government, tells us of the presence of

a mysterious man who was a sort of a cross between an astrologer and a naturopath. He was a herbalist, a vegetarian, a philosopher, an astrologer. An intimate friend of Benjamin Franklin, well termed "the first American gentleman," and through Benjamin Franklin, the familiar genius of George Washington, the "Merlin" of 1776 was probably the real formator of our country as the man behind Washington and Franklin. So, as in the founding of nearly every nation, we, too, have the presence of some mysterious person. Someone, however, difficult to learn of, was the unsuspected power behind this enterprise. Consequently, *on a certain date*, those so-called traitors who, if their cause lost would die with it, were gathered for the signing of the Declaration of Independence.

While our knowledge of the nature of the planets is limited, we do know that they are immense centers of radiant energy, and that the human body and mind manifest the indications of their influence. From an astrological standpoint, the United States of America began functioning as an independent nation on the 4th of July, 1776, when the Continental Congress adopted the Declaration of Independence. Therefore, we can erect a horoscope for the United States of America on the same principle that we can erect the horoscope of a newborn child.

Without entering into a discussion of the technicalities of the United States horoscope, we call attention to the financial condition of the government which is revealed as being innately speculative. We enjoy the *theory* of speculation. One of the great difficulties that this horoscope demonstrates for the government and the whole country, is that nearly all the money that is made is on the juggling of things and not on their manufacture. The producer gets very little for his product; the consumer gets very little for his money. Between them is a hypothetical regime, namely the middleman, the financial genius of this country.

The latter part of 1929 was cataclysmic in financial circles, and probably more definitely than at any time in the preceding decade, the problem of America's

money was brought home to a large part of the people. The stock market crash of 1929, with the hangover of stock depression in 1930, was an extremely significant circumstance, bringing to our attention those inevitable crises that must arise wherever we have an unreasonable or unnatural situation.

We cannot live abnormally over a period of years without the body finally breaking under the strain, nor can we think abnormally or manipulate in an unnatural way any part of our life or environment without a similar catastrophe. And from the philosophic analysis of such a problem as the stock crash, we see even more definitely and plainly than in the physicist's laboratory the inevitable workings of natural law. There are principles in life which cannot be violated; there are standards of ethics that no man devised that are natural to the universal order. To depart from these must inevitably produce ruin. It is curious how Nature sustains its various genera with a comparative minimum of confusion. It would only require a very slight oversight on the part of Nature hopelessly to confuse the issues of life. Nature maintains a mysterious order in a way entirely beyond the comprehension of the average person. Nor must we believe for an instant that our own handicraft is in any way separate from ourselves. Personally, we cannot escape natural law, nor can our Creator escape it. It might be argued that Nature controls blades of grass, but such things as political or financial systems are so absolutely human in their fabrication that they are different from Nature. This is not true. The same law that controls the blade of grass controls even the most cunningly devised product of human ingenuity, and let the creations of man depart from the ways of Nature, and they fail as certainly as man himself fails. If we assume that we can exist apart from Nature, the fallacy of our assumption would be rendered evident by the ancient philosophic axiom that nothing can exist in or subsist upon a vacuum. Our very being depends for its survival upon the magnificent equilibrium of cosmic

agencies. There is not only man's banking system, but there is a banking system in the Infinite, and when the system of man departs from the system of the Infinite, it is doomed to inevitable destruction.

There is nothing really scientific or philosophical in our present financial system. It is probably one of the most short-sighted creations of our temperament. We have never thought our money problems through. If we did, the whole system would collapse. We have never sensed the circle made by the dollar. Take, for instance, the actual elements productive of the great stock crash. Three powerful factors describe to us more plainly than anything else in the world the cause of this immense catastrophe; for it was a catastrophe, and like most circumstances, it afflicted principally the poor man, though we will not say for a moment that the man with millions did not lose also. But Capital lost largely on paper, and Labor lost its bank account. The man who owned his stock and had bought before the present period of inflation did not lose a great deal. He lost the fictitious values; he lost something that did not exist in the first place. But the man with \$500 or \$1,000, which represented the savings of years, lost his cash. You probably do not realize how dependent a nation is on small change. The whole system of barter and exchange at the present time is founded upon and caters to the proletarian. A large department store is not maintained for the account of the millionaire (in fact, they are the hardest accounts for the store to collect); the company is run by the 50c, \$2.00 and \$3.98 sales to the proletarian which counted up and multiplied produce an immense amount of money.

(Continued in January issue)

The ALL-SEEING EYE

BEING A MONTHLY MAGAZINE

By

MANLY P. HALL

DEVOTED TO THE SEARCH FOR THOSE
FUNDAMENTAL VERITIES EXISTING IN
THE EDUCATIONAL SYSTEMS, RELIGIONS,
AND PHILOSOPHIES OF ALL AGES

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he EDITOR'S BRIEFS

An ever increasing interest in the message which he is disseminating has assured the success of Mr. Hall's Kansas City campaign. In spite of the weather hazards and numerous civic activities, the audience has increased steadily, with many of the city's prominent people in attendance. The interest warranted a second series of ten lectures. Mr. Hall leaves Kansas City on December 15th for New York, where two lectures before the New York Psychology Center, at 233 West 48th Street, have been added to his program.

While in Kansas City Mr. Hall addressed several groups, including two talks before the Rotary Club, and was also invited to speak at Leavenworth Prison. The Unity School of Christianity showed a beautiful spirit of cooperation and invited Mr. Hall to broadcast three times weekly over their radio station, WOQ. Members of the Rosicrucian Fellowship and the Theosophical Society volunteered their assistance and several other groups and individuals contributed in various ways to the success of the campaign.

As this goes to press we have news that the McKay Publishing Company of Philadelphia is printing and publishing a new edition of Mr. Hall's ASTROLOGICAL KEY-WORDS considerably amplified in material and printed from new and larger type; there will be also an adequate index.





The Atlantis, The Lost World

There is a persistent rumor that the age-old legend of Atlantis has intrigued the curiosity of no less a person than Ambassador Charles G. Dawes whose underslung pipe and efforts to Americanize the Court of St. James have already brought him a considerable measure of distinction. In a clipping at hand it is stated that the Honorable Mr. Dawes is so impressed with the Atlantis idea that he has financed a search of the Vatican Library in hopes of discovering among the musty old documents there some key to the enigma. The investigation which is being carried on by a Yale scholar is particularly concerned with the Mayan dialect. The hypothesis is that if the secrets of this language can be uncovered it may then be possible to decipher at least some of the many strange inscriptions in Yucatan and Guatemala which have so far baffled archeologists. The ex-Vice-President entertains the hope that the strange hieroglyphics deeply cut into the walls of temples or into the faces of monuments will, when correctly read, forever settle the Atlantis problem.

Is it possible that Ambassador Dawes has been reading with profit certain sections of Baldwin's *Ancient America*? For example, the following sentences are illuminating: "The words *Atlas* and *Atlantis* have no satisfactory etymology in any language known to Europe. They are not Greek, and cannot be traced to any known language of the Old World." The conclusion is inevitable. If the Old World is of no assist-

ance in the matter, try the New World. Again the point of attack is clearly indicated. The only part of the New World which apparently developed any historical instinct or perpetuated any systematic record was Central America, a term which for our purposes we will extend to cover Mexico and the northern parts of South America.

Those who scoff at the idea of a submerged Atlantic continent must first of all explain away the descriptions given by Plato in the *Critias* and the *Timaeus*. Plato's accounts carry considerable weight inasmuch as the integrity and learning of that philosopher cannot easily be assailed. Up to the beginning of the sixteenth century designers of maps included the Atlantean Island in their charts and globes—simply on the authority of Plato. The "anti-Atlantists," however, contend that in the *Critias* Plato takes a flight into fiction, "manuring [to use Plutarch's words] the little seed of the Atlantis myth" which Solon had discovered in the Egyptian temples. But now etymology rises up to discomfit the scoffers, for had Plato or any of the Greeks fabricated this account they would unquestionably have used a word derived from their own speech to designate the last continent. The same would be true of the Egyptians. In *Isis Unveiled*, H. P. Blavatsky calls attention to the fact that both the story of Atlantis and the name of the country itself came to the Greeks as an historical inheritance of the most remote antiquity. The Egyptian priests told Solon that the accounts of Atlantis which they possessed had been deciphered from inscriptions upon ancient columns. These pillars composed of some unknown and imperishable substance (possibly the fabled Pillars of Enoch) had been erected before the Deluge; in fact, the columns had been constructed for the express purpose of withstanding the terrific upheavals which were to lay barren a considerable part of the earth. Crantor, writing circa 300 B.C., declared that at that time the pillars were still in existence.

In 1912, M. Pierre Termier, a member of the Academy of Science and Director of Service of the Geologic Chart of France, delivered a remarkable

lecture on Atlantis before the Institut Oceanographique. This lecture was later translated and published in the *Annual Report of the Board of Regents of the Smithsonian Institution for the year ending June 30, 1915*. The valiant French savant declared, "It seems more and more evident that a vast region, continental or made up of great islands, has collapsed West of the Pillars of Hercules." M. Termier's reasons were purely geological and have been well substantiated by subsequent findings. Theopompus and Marcellus, ancient historians, refer to both a continent and islands in the Atlantic Ocean. Marcellus writes of seven small islands and three great ones which together constituted the Atlantides. Confusion is continually arising as to whether the seven islands mentioned were actually seven independent land areas or merely seven national divisions of the great continent itself. Many volcanic cataclysms occurred before the last upheaval which finally destroyed Poseidonis—the name given to the last form of the great oceanic continent. The Azores Islands are now regarded as remnants of the mountain peaks of Poseidonis.

It is possible that Poseidonis was the Land of Mud which, in the Troano Codex, an early writing of the Mayas of Yucatan, was destroyed in the year 6 Kan on the 11th Mulac in the month Zac. Whether this figure can be reconciled with the date of the Atlantean destruction as preserved by Plato, which would be about 9500 B.C., is a matter which only time can determine. But when the Codex declares that the Land of Mud was sacrificed, that ten countries were torn asunder and scattered and finally sank, carrying their sixty-four million inhabitants with them, it should be remembered that ten countries coincides exactly with the number of islands described by Marcellus and the ten kingdoms described by Plato.

Having exhausted the possibilities of the Greek and Egyptian writings, at least until more records come to light, we are justified in turning to the peoples of the old Americas for such information as they may possess on this fascinating subject. There is much evidence of Atlantean blood among the Red Indians

—the Bering Strait migration theory notwithstanding. It is highly possible that Asiatic tribes also reached this country and by the mingling of two definite strains of blood produced what we now term the American Indian race. In fact, more than two races may be represented in their blood stream. John Johnston, Esq., in *Archaeologia Americana* says that the Shawnaoes, an Algonquin tribe, have a tradition that their ancestors crossed the sea. These same peoples preserved for many centuries an annual ceremony in celebration of a deliverance but it is impossible to discover the nature of the evil which they providentially escaped. The catastrophe must have been of considerable import to become the subject of such perpetuation. May it have been their escape from the sinking Atlantis? Schoolcraft, in *The Indian Tribes of the United States*, writing of the North American Indians as a group, says, "They relate, generally, that there was a deluge at an ancient epoch, which covered the earth, and drowned mankind, except a limited number." Even the Chinese perpetuate an account of the flood and as it is quite evident that the earth's surface was never entirely inundated, all these accounts may be traced to the Atlantean catastrophe.

There is no more significant fragment bearing on this subject than the famous speech which Montezuma, the Mexican king, delivered to Cortez, the Spanish conqueror: "I would have you to understand before you begin your discourse, that we are not ignorant, or stand in need of your persuasions, to believe that the great prince you obey is descended from our ancient Quetzalcoatl, Lord of the Seven Caves of the Navatlaques, and lawful king of those seven nations which gave beginning to our Mexican empire." In several of the Mexican Codices the origin of the people is symbolically set forth by diagrams showing seven irregular circles, presumably intended to represent caverns. In each of these is a twisted-up human figure resembling an embryo and these seven are the progenitors of the race. If we are bold enough to claim that these so-called caverns really signified islands or continents, we shall not be more daring than Col.

Hamilton Smith who advances this same hypothesis in his learned work, *The Natural History of the Human Species*. It should be quite evident that when Montezuma refers to Quetzalcoatl as the Lord of the Seven Caves, he does not intend to convey that this divine man—Prince Feathered Serpent—was literally a ruler over seven holes in the ground.

It is a common legend among the Red Men that their progenitors came out of holes in the earth, ascending from their dark retreats to escape a flood or deluge loosed by one of the gods of the underworld. Such an account might well imply that these Indians had originally inhabited the lowlands but had fled to the mountains to escape the terrible tidal waves caused by the Atlantean disaster and which unquestionably, at least temporarily, inundated great areas of the earth. Plato infers that the Atlantean deluge was loosed by the gods because of the sins of men. In the American Indian legends the flood from which the Red Men escaped in various ways was also an act of retribution on the part of a great Manido.

Referring to Montezuma's speech to Cortez, Schoolcraft notes that in speaking of Quetzalcoatl, or Lord of the Seven Caves, it is probably implied that he was the lawful chief of seven bands, tribes or nations. He was the Feathered Snake metamorphosed into a god by the peoples to whom he brought culture and enlightenment. There is evidence that the rulers of Atlantis were known as the Serpent Kings, probably the Winged Serpents as a tribute to their royalty. In the old traditions it is written that the serpent originally walked upright but because of his pride and sin he fell. The occult traditions further declare that in an ancient age there were winged serpents upon the earth. These may well have been the famous Atlantean sorcerers described in Oriental secret traditions.

Among the Portuguese there is a legend of a mysterious island called by them Isla das Sete Cidades, the Island of the Seven Cities, or Antilla. Are these seven cities the Seven Golden Cities of Chibola which the Spanish sought for in their conquest of Lower

California? Are they also the original seven cities ruled over by the Feathered Serpents or Winged Seraphs? The thought of the serpents is not so far-fetched when we remember that the Arab geographers always referred to Antilla, or Atlantis, as the Dragon's Isle. Was the Dragon the great King Thevetat, the mysterious spirit who ruled Atlantis from the air and was unseen at any time according to the ancient traditions and whose agents upon the earth were the serpent kings who carried his feathered sceptre as symbols of their regency? If so, then the natural symbol for this Dragon King, Lord of the Seven Cities or Nations, would be the seven-headed serpent, which is perpetuated today as the famous seven-headed Naga of Cambodia. Thus the Atlantean empire is represented by a strange dragon, whose heads represent the sources of the race and whose long coils reveal the migrations of the Atlanteans in their serpentine path across the world. The account of Atlantis being under the dominion of a great invisible being may have given rise to certain Celtic legends, particularly those dealing with the account of how Ireland was originally peopled by an invisible race and ruled over by an aerial king. These myths may have come to Ireland by way of the "Men from the Sea," accounts of whom have been preserved in their traditions. These men were the Atlantean sorcerers or snakes whom St. Patrick was supposed to have destroyed.

Both Homer and Horace apparently sensed the allegorical import of Atlantis, for by reading between the lines one gathers from their writings the impression that to them Atlantis signified a superior universe or higher world, possibly the one which descended into matter when the physical universe was created. Hence the fabled Eden or that antedeluvian sphere referred to in Scriptures as ruled over by the kings of Edom. Atlantis thus becomes the Elysian Fields or the Abode of the Blessed and is called by the Welsh *Avalon*. The Atlantides, or Seven Islands, are described by early mythologists as the Seven Pleiades, Daughters of Atlas, for they were lifted out of the

depths upon the shoulders of the great giant of the earth.

In order that the wide extent of the Atlantis story may be better appreciated, (for traditional accounts of both the continent itself and the disaster which destroyed it have been preserved among nearly all civilized peoples), consider the words of Louis Jacolliot, a French writer on Oriental philosophies, in his *Histoire des Vierges*: "A religious belief, common to Malacca and Polynesia, that is to say to the two opposite extremes of the Oceanic world, affirms 'that all these islands once formed two immense countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to pacify them, the latter swallowed up the two continents, and since then it had been impossible to make him give up his captives.' " The other continent referred to by M. Jacolliot is unquestionably Lemuria, a great area of land which is said to have disappeared prior to the sinking of Atlantis, leaving only the Australasian archipelago. Fragmentary information concerning these continents is continually coming to light in different parts of Asia, and geology again confirms the old traditions.

A discussion of Atlantis would be incomplete without a brief outline of the causes for its disappearance. The great King Thevetat, the invisible Dragon, is unquestionably what Eliphas Levi would call the "astral light," the same force which the Knights Templars were accused of worshipping under the form of the Goat of Mendes. The astral light is the seat of sorcery or what the ancients termed infernal magic. The ruler of this sphere is the great Fire Prince, *Samael*, who is supposed to have taken upon himself the form of a serpent and seduced Eve. His sphere is ruled by Mars, or more correctly symbolized by it, and his keyword is *ambition*. The Atlanteans were natural clairvoyants, or it might be better to say, natural mediums. They could see the invisible worlds but they did not understand the proper use of the great forces of the astral light. It will be noted that nearly all aboriginal peoples worship various forms of demons

and elemental spirits, also the ghosts of the dead. The present red and black primitive races are of Atlantean and Lemurian origin and their demon gods are the creatures which their progenitors actually saw in the astral light. By various forms of magic many of these tribes can still control these elemental beings in the astral light. The question as to what caused the destruction of Atlantis is then very simply answered —Atlantis never produced a philosopher.

But the question may be asked, How can an individual or a race possess supernatural power without philosophy? This question can be answered by another, Why are mediums so often illiterate and, having so little knowledge of the affairs of the living, still talk with the dead? The Atlanteans, like the medium, did not possess supernatural power technically—they were possessed by it. They were moved by the astral king like ouija-boards and, as his sphere was one of excess and fury, he poured forth his qualities through them until the whole civilization collapsed in a common ruin. Before the destruction of the continent, the Atlanteans were divided for in a portion of the people was born the realization of personal responsibility. These escaped from the rulership of the Dragon King and, obeying the instructions of the great White Lord, prepared for themselves a better destiny. When the destruction came and the fire which the sorcerers had invoked consumed them, the white adepts led by the great Father of the Thinkithians (Noah) escaped and established themselves in those lands which had survived the great destruction. The demon king Thevetat did not always control Atlantis; he gradually gained dominion over it as an evil habit gradually gains control of a human life. He finally obsessed Atlantis and those of the Atlantean adepts (superior beings who incarnated in Atlantis to protect the people) who could no longer protect the continent from the demon of the astral light, became the leaders of the several migrations. These adepts were also termed Serpents but with them the serpent had been raised as is described in the Bible—it had not lost its feet as shown in the Egyptian glyphs and it wore the

feather of Maat, the symbol of truth. Quetzalcoatl, whose proper symbol is an upraised snake and who carried the cross, was one of the white adepts, for it is declared in the Codices that he was a "white" man, a term which may not necessarily mean color but rather purity.

To return again to modern times, an interesting note appears in the July, 1930, number of *Popular Mechanics Magazine*. In an article *The Hunt for Lost Atlantis* by Leslie O'rear, two paragraphs are representative: "Already there have been wrested from the sea the secrets of several ancient cities that were submerged by some unrecorded catastrophe, and what those discoveries have revealed inspired Count Byron Khun de Prorok, famed archeologist, to organize, in collaboration with French and American institutions, this new expedition in search for the Lost Atlantis." Count de Prorok will search for Atlantis equipped with a diving bell that can descend two thousand five hundred feet, laboratory facilities, machine guns for land giants which they expect to encounter in certain parts of the Sahara (Tauregs, a fierce tribe presumably the last of the Atlanteans) a hundred and forty foot yacht, grappling apparatus, wireless equipment, a submarine, and an aeroplane. The Count himself says: "We embark upon this romantic quest confident that we shall give to the world some insight into the most ancient civilization of all time—the lost Atlanteans."

From all this, it is evident that the interest in this ancient problem is increasing daily and must continue until the solution is found. Atlantis demands its place in history—it is the missing link in the great chain of civilization without which many of the greatest mysteries of anthropology must remain unsolved. Also, as Ignatius Donnelly reminds us, Atlantis is the unsuspected basis of nearly all great world mythologies with their weird tales of giants and demons battling for ages against the gods.

It is my intention to prepare a companion article to this one to deal with Atlantis as an element in *philosophy* rather than as an element in *history*—not to disprove the existence of Atlantis as a continent, but to

show that the historical account is used by Plato to cover certain mysteries of the soul which, as an Initiate, he could only reveal through symbols. In the meantime, we will conclude this brief resume with the climax of M. Termier's address to the Institut Oceanographique:

"I dream of the last night of Atlantis, to which perhaps the last night, that 'great night' of humanity will bear semblance. The young men have all departed for the war, beyond the islands of the Levant and the distant Pillars of Hercules; those who remain, men of mature age, women, children, old men, and priests, anxiously question the marine horizon, hoping there to see the first sails appearing, heralds of the warriors' return. But tonight the horizon is dark and vacant. How shadowy the sea grows; how threatening is the sky so overcast. The earth for some days has shuddered and trembled. The sun seems rent asunder, here and there exhaling fiery vapors. It is even reported that some of the mountain craters have opened, whence smoke and flames belch forth and stones and ashes are hurled into the air. Now on all sides a warm gray powder is raining down. Night has quite fallen, fearful darkness; nothing can be seen without lighted torches. Suddenly seized with blind terror, the multitude rushes into the temples; but lo! even the temples crumble, while the sea advanced and invades the shore, its cruel clamor rising loud above all other noise. What takes place might indeed be the Divine wrath. Then quiet reigns; no longer are there either mountains or shores; no longer anything save the restless sea, asleep under the tropic sky."

Socrates was a philosopher of the streets who believed that by analyzing the chemistry of human relationships he could discover the solution to the riddle of life. His temple was the Forum, his school the market-place, and the subject and object of his every conclusion—Man.



Tarot Symbolism

THE SECOND
NUMBERED
CARD

THE HIGH
PRIESTESS

2 LA PAPESSE ♀

It was written in ancient days that when the time had arrived for wisdom to descend into the world, it assumed the form of a woman because in its male aspect it would be utterly beyond the comprehension of humanity. The second numbered Tarot card, therefore, reveals to us the symbols and attributes of the heavenly wisdom robed in the vestments of the true Akasha and bearing the several symbols of the ageless truth. La Papesse (which literally means "the female pope") may be interpreted as the female father for she signifies the secret doctrine which is the wisdom of the Infinite gone forth as the Son, visible to mankind only through its outer or symbolic form. In ancient symbolism the term "male" was used to signify a literal or spiritual reality, but "female" implied that this reality was manifested through its negative part, i.e., its material and allegorical shadow. Here then wisdom is expressed through its Mercavah, or vehicle. This vehicle, which is sometimes called "the Queen of Heaven," is opposite in its significance to the third card, the Empress who is the queen of earth.

In Islam it is declared that the Caaba, or cubical shrine, is located upon earth directly beneath the true temple of God in heaven. La Papesse signifies the eternal temple in the heavens, the sanctuary of the living truth; the Empress signifies the terrestrial ecclesia, the temple which is upon earth. Hence, the second numbered card represents the concealed wisdom which can only be known to such as have lifted themselves through the spheres or planes of the Mysteries; while the third numbered card sets forth that outer aspect of truth which is discernible through the so-called facts of Nature.

The heavenly virgin is elevated upon a triple dais to signify that she abides in the first world. Her golden throne reminds the student that she is seated in the certainty of the sovereign Sun. She is indeed the virgin clothed with the sun as opposed again to the third card which is the mother. La Papesse carries the keys to the two creations, or qabballahs. The silver key is sacred to Jehovah, "the royal horn of the moon," and unlocks the mysteries of the first Adam, he who was made from the red dirt—the terrestrial man. The golden key is sacred to Nous the golden light of the sun and signifies the mysteries of the second Adam, he who is born out of the earthly man through the regeneration of the flesh—the heavenly man.

This figure which the Egyptians called Isis also carries the Book one-half of which is concealed beneath her flowing robes. This book is the Tora(h), the mysterious cipher word of the Rosicrucians. The concealment of the book may be read two ways: the robe may signify either the spiritual nature which conceals the origin of every so-called phenomenal fact or it may signify the material sphere which obscures because of the illusions of phenomena a certain part of every reality.

The sign of Mercury reminds the symbolist that the supreme wisdom is glorified and adorned by pure reason or the highest intellection of the mind. The triple crown surmounted by a golden crescent should be carefully considered. The golden crescent is not the moon in this case but the crescent of Venus, the

Lucifer or light-bearer of antiquity. The triple crown further denotes that wisdom is crowned by the dignity of the three Logoi, but from the third or lower crown hangs the veil of illusion. Thus we infer that in the third or material sphere the face of truth is concealed. The mouth is left uncovered to signify that her voice may be heard through the initiates or adepts who at one time were referred to as the lips of the heavenly one.

The pillars behind the high priestess form the hieroglyphic of Gemini which in the secret traditions is the Third Logos or, more correctly, the seat of the Thinker, the beginning of Mind and consequently the genesis of knowledge. Here also is the crimson veil of royalty—she is the vehicle or manifester of the hidden king who dwells in the adytum behind the veil. The checkerboard floor under her feet ends at the pillars, as it represents the phenomenal universe with its alternations of active and passive elements.

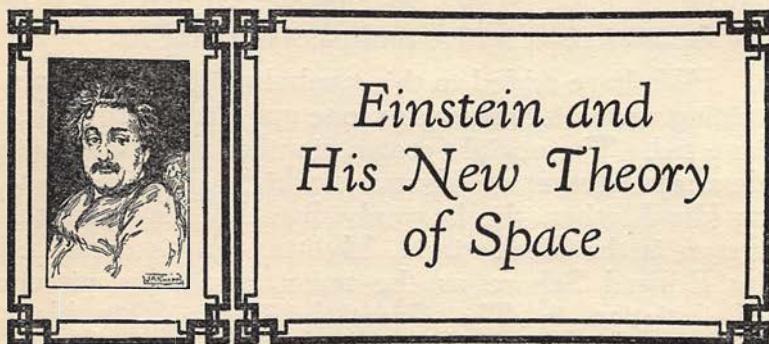
We have added to this symbol a little shield containing within it two crowns, one upright and the other inverted. The upright crown signifies the divine wisdom, the Mother of Mysteries which Christ refers to as His Mother, the heavenly Breath. The inverted crown is the black virgin, Mylitta, who is described by Eduard Schure as the temptress in his picture of initiation in *The Great Initiates*. This black woman again appears in one of the cabalistic plates of Eliphas Levi. (See the *History of Magic*). The black figure is unquestionably inferior (natural) wisdom which arises out of animal cunning, as opposed to the superior (divine) wisdom which is an emanation of the Logos.

In the *Chemical Marriage* of Christian Rosenkreutz and other alchemical works, appears the allegory of the king and queen whose child is the mysterious *homunculi*, or crystal infant. In this allegory the moon signifies the second emanation of the Logos, called by the Buddhists *Buddhi*. The crystal man is the true mental image or permanent Ego described as crystal because its purity and transparency has not

been defiled by contact with the matter of the phenomenal sphere.

There is a legend to the effect that the Christ in heaven was born of a spiritual virgin and later when he descended upon the earth he imaged forth his true divine origin by being born of a physical virgin. The heavenly virgin is the Number Two Trump, but the Mari or Mary who bears the physical Emperor, the fourth trump, is but the shadow or symbol of this celestial Mother of Mysteries. In these two women we also find the true explanation of the presence of two feminine agents in the septenary of the planets. Venus may be regarded as the heavenly virgin and the Moon as the terrestrial mother.

(To be continued)



Part II.

The Egyptians, in their quest for the abiding place of Reality, vainly searched the nine and forty worlds, for, while a divine wisdom was manifested in each, the sovereign Power itself dwelt in none of them. Again and again the old philosophers sought to catch God in the net of thought but the Deity forever eluded them. There were gods in the heavens, heroes upon the earth, and demons in the underworld, but the invisible and unknowable Power which supported the broad expanse of creation remained utterly obscure, self-sufficient and independent.

It may have been the Brahmins who discovered that *things* must exist in *place* and that place therefore was a sort of fourth dimension which divided things by limiting them and establishing their boundaries. All creations were *things* and being differentiated by the *All*, they were limited as to duration by *time*, as to number by *quantity*, and as to situation by *place*. The Supreme Power of the universe, not being a creation but an ever abiding permanence unlimited by any term of dimension, could not be in *place*, therefore space was regarded as its proper habitation. Space was the utter privation of *place* for whereas place must be somewhere, space must be everywhere. Forms are ever changing, but space is unchangeable and by virtue of its utter abstraction is an appropriate symbol for the absolute and unknowable existence which is described as utter potentiality.

All efforts to lure even the shadow of the Creator from his abyssmal depths failed and philosophy was forced to be content to realize in an abstract sort of way that the Infinite dwelt in eternity even as the finite dwells in time. Gradually the term *space* came to be regarded as synonymous with spirit, not a spirit but *spirit* in the form of Purusha or an ultimate divine substance. This is the *Self* of the agnostic Buddhist schools and by interpretation signifies the ultimate Reality.

The description of Brahma given in the second chapter of the first book of the Vishnu Purana is an effort to conceive of *Space* as a divine being from whose all-embracing consciousness the phenomena of existence proceeds. The sage Parasara discourses thus: "Who can describe him who is not to be apprehended by the sense: who is the best of all things; the supreme soul, self-existent; who is devoid of all the distinguishing characteristics of complexion, caste or the like; and is exempt from birth, vicissitude, death, or decay: who is always, and alone; who exists everywhere, and in whom all things here exist; and who is, thence, named Vasudeva? He is Brahma, supreme, Lord, eternal, unborn, imperishable, undecaying; of one essence; ever pure, and free from defects."

The mystery of space is twofold, for while within it abides the Absolute clothed in its veils of unknowable essence, it is also the "deep" or abyss from which the gods of creation conjure forth the Chaya or shadow which is called the world. The world, then, exists in and of space and by the law of its being must ultimately return to this depthless profundity. From all of this it is evident why the Egyptians referred to Space as the thrice-deep darkness or the *three times obscure*. The use of the three signified its supreme elevation and also the triple nature of its mystery for it was the vanishing point of mind, matter, and time.

It is this abstract and mysterious space then upon which Einstein has conferred the attribute of hunger. Space becomes a devourer, not literally of course, but rather in the sense that it is continually reabsorbing into itself the forms which it has temporarily imbued with individuality. As the slowly melting ice floes sink back into the sea, as the rotting tree stump finally mingles its substance with the earth, so creations, wearied with being, sink slowly but inevitably into the eternal sleep of space. As space, then, was the one beginning, so surely it is the end of all beginnings. Space is the inevitable condition into which all other conditions flow, the destiny which nothing can escape.

Has Einstein seen the infinite inevitable? Has he discovered by mathematics that, although numbers are seemingly endless, there is an ultimate *cipher* which circumscribes them all? Has his vision revealed to him the great pageantry of worlds which emerging like phantoms from the eternal mystery and abiding their destined span, merge again like fading shadows into space—that which endures?

Through mathematics one approaches very close to the ineffable mysteries, for as Pythagoras so often stated to his disciples, numbers are the most appropriate form symbols of the secrets of the three worlds and Him who abides in them. Higher mathematics can prepare the soul for the opening of the inner eye, for which reason geometry has been called the "initiator."

Through an understanding of the theory of space, then, one approaches a knowledge of the nature and

constitution of consciousness; for whereas thought partakes of the qualities of matter, consciousness possesses the azonic attributes of space. Consciousness, then, is that supreme awareness which in our benighted state we would regard as absolute unawareness. As space may be said to devour matter, so consciousness, the supreme knowing, devours mind, the so-called supreme knower. The space of Einstein is almost synonymous with the Samadhi of Vedanta or the Nirvana of Buddhism. It is this mysterious space-consciousness opposed to mortal place-consciousness that the Yogins seek when they strive to life themselves from *here* to *everywhere* by meditation.

Dimensions are limitations and the ascetic struggles to extricate himself from that labyrinth of illusion which philosophers term the phenomenal sphere. Only when the soul achieves union with space and mingles its own qualities with infinite Being can it escape those changes constituting the life cycle. While the body, because of the laws through which it exists, follows the cosmic urge to condense, the spirit, being of a superior essence, desires to be diffused and to become one with life itself—the abstract parent. Numbers reveal this, for by the qualities of numeration all mysteries of nature may be discovered by the soul which is en rapport with the laws of life.

Thus Einstein's space which is synonymous with Perfect Existence, is a condition of All-ness which, through the assertion of its own inseparability, scatters the sense of diversity or fragmentism. On a lower plane, this space becomes synonymous with wisdom which must inevitably eat up, in the sense of absorbing into itself, all lesser states of intelligence.



The Passing of the Sorcerer

The facts concerning the death of Rasputin are too well known to require restatement in this article. Our consideration then is to place a new emphasis upon these dramatic incidents. That Rasputin was a hypnotist cannot be denied. He was repeatedly accused of employing infernal agencies to achieve his ends. The word "infernal" is generally applied by the church to all forms of magic except where such works are performed by the clergy, when the term "divine" is substituted. Gregori was a believer in magic, an adept in charms and incantations. Tracts were circulated to the effect that this mysterious *starets* had sold his soul to Satan and that he had studied the sorcery of the Lamas.

Rasputin further possessed the power of prophecy. This is proved on not less than two counts. He stated definitely that if an evil befell him the Russian crown was doomed; he predicted that within six months of his own death the empire would fall and history reveals the accuracy of his predictions. Rasputin felt his own life to be inextricably linked with that of the imperial Russian house. This mysterious peasant also curiously enough sensed his own doom, for the very night that he set out on his last earthly adventure he made the very odd remark that where he was going that night no one would follow him.

That Rasputin accomplished wonders with the young Czarevich is well authenticated. The efforts made by his detractors to explain away his supernatural powers by declaring that he caused the young

prince to be poisoned so that he could administer an antidote is a rather clumsy effort to evade facts. The Czarevich was an invalid from birth, having inherited the disease of the Hapsburg family. A Tibetan magician, for many years the confidante of the Czar, concentrated all his learning upon the healing of the young heir apparent; his efforts failed, however, and until the coming of Rasputin the royal family was continually in a frantic state over the child's health. To affirm that Rasputin prepared this stage would be equal to asserting that he had deflected the laws of heredity. Nor were his healings limited to this one case alone, but distributed at various intervals throughout his astonishing career.

As he sat facing Prince Yussupoff, eating poisoned cake and drinking poisoned wine, his executioner had the terrible conviction that Rasputin knew what was being done to him but depended upon some tremendous power within himself to escape death. Whatever this power was, it was nearly sufficient. Rasputin proved that the deadliest poison could not destroy him. A world which dreads to admit the supernatural has tried to explain away this mystery also but in vain. The cake and the wine contained sufficient poison to have instantly killed a score of men, yet after partaking heartily of both, Gregori rose to his feet and in his usual jovial mood began a leisurely examination of the pictures and objects of art about the banquet room of his host. One can well imagine the consternation, amazement and terror that these circumstances must have created within the nature of Prince Yussupoff. Was this man indeed supernatural? Was he, as he had claimed, a divine incarnation? Was he a minister of God or the servant of Satan?

The last act of the tragedy finally came. The poison having failed, a group of conspirators who had gathered for such an emergency came to the assistance of the prince, riddling the body of the monk with bullets and slashing him with their knives. They bound Rasputin and dragged him through the snow to the river into which they threw his still living body. Later it was declared that the body had been recovered and

was given private burial by the Czar and his immediate family. Then came the revolution. Records of all kinds were destroyed or perverted to serve propagandists of the new regime. The Czar himself vanished and his fate is still shrouded with mystery.

The result is, to sum up the opinions of his biographers, that authentic information concerning Rasputin is one of the most difficult things in the world to secure. Dead but fourteen years, his personality is one of the greatest enigmas of all times. Figures like that of Rasputin terrify this prosaic century. We are afraid to think in terms of sorcery. In this very matter-of-fact world which we have attempted to mold into conformity with our own matter-of-fact dispositions there is no place for the bizarre Rasputin. We turn even viciously against anyone who by word or act attacks the smug sufficiency of our explanations for everything. Rasputin had to be destroyed—the world demanded it. If he had not been removed, he might have hazarded the integrity of our materialistic code. We must explain away the supernatural in self defense. We dare not admit the existence of any force in Nature more subtle than economics or more powerful than gold. Even God must be eliminated lest He compromise the utter superiority of man.

When, as will happen sometimes, the miraculous takes flesh and walks among us our discomfiture knows no bounds. We scoff as long as we can. When that fails we persecute and as a last extremity we ignore. For these reasons we shall probably never understand the true nature of Rasputin. We seek safety behind the sweeping assertion that he was simply an impostor, a charlatan, and a quack. Having delivered ourselves of these opinions, we feel safe again, turn over on the other side, and continue our interrupted slumber of the ages.

At this writing, there comes to hand an interesting example of this attitude. The London Daily Express of November 15th writes, "That a ghostly apparition of a man in armor, floating over the heads of the dancers in the Convent Garden opera house last night, brought the music to an abrupt halt while the conduc-

tor, Herman Darewski, sank into a chair and dropped his baton." Darewski said that he feared the apparition was an omen of disaster, adding that it was a helmeted and armed figure moving slowly through the air. So much for the account. A few days later comes the explanation—so simple that it is positively asinine. We are informed that the helmeted and armed figure moving through the air was a night watchman or some other equally insignificant person wearing a fireman's helmet. For the latter peculiarity no explanation is given, nor are we told how the figure chanced to be floating through the air. Herman Darewski it seems did not know a night watchman when he saw one and collapsed at the sight of a caretaker indiscreetly floating overhead during the dance. The further explanation was given that he only saw the shadow of the night watchman. In fact, this latter personality is exceedingly attenuated, there being no proof that he was there at all.

The whole thing may be summed up in this thought. We must explain away everything that we do not understand. The explanations do not have to be good because the average individual does not think anyway. The toast of the age is: To our opinions! may they ever be right; but whether they be right or wrong, gentlemen, our opinions!

The true motivating principle behind all activity should be rationality and not habit. People who do things without thinking cause more trouble than the world's best thinkers have been able to correct. The mind with the least number of habits is capable of the greatest measure of discernment. Habits prejudice the intellect and result in a form of dishonesty which is certain to influence all decisions. Yet in this modern world we have a tendency to classify men according to their peculiar habits. It follows that a normal person would be an outcast for he would have no eccentricity to distinguish him.

THE PRESENT FINANCIAL CRISIS

In The Light of Philosophy



ND now we come to an interesting problem: The American people are more or less tricky. During the past years, for an unknown reason, they have been building up their savings accounts, which jumped forward to the sum of over \$2,000,000,000.00. These savings accounts mean the little man's money,—\$50, \$100, \$500, or maybe \$1,000.

The year just previous to this stock crash, for the first time in ten years, the savings accounts dropped and last year holds the keynote to our financial condition in the depleted savings accounts in the vast body of the proletarian. Now, out of all these symptoms we have created a new picture, a picture that must be very carefully studied.

The World War produced an enormous demand. The United States was in a favored position to take advantage of the world industrial situation. Her manufacturing activities were immensely increased. Corporations were organized and stock floated which produced enormous profits. But this condition did not last. After the war, depleted Europe resumed its industrial activities and the market for United States products was again constricted by European competition. The result was the United States had a producing plant greater than the market to consume its products—one of the most dangerous conditions that can exist with any people. It is here that the inherent genius for trickery of the American mind shows itself. When legitimate markets are no longer available, this genius turns to preying upon the weaker minded people of our own country. This it does by inducing them to gamble, or as it is euphemistically called, invest

in the stock market in such a way as to hazard their savings in order to make sudden gains.

During the past few years there has been much propaganda toward introducing the great mass of wage earners into the intricacies of speculation. It has been demonstrated to them beyond all doubt that any individual who will invest his money at 6% is an idiot and that he should never invest unless he can get a fortune the first year. Gold bricks have been peddled like collar buttons and shoestrings, and individuals without training, without realization of the background, have come to the conclusion that the stock market has turned into a humanitarian enterprise; and it has cost them plenty to find out that it hasn't! The stock market is, comparatively speaking, a closed corporation and even a greater risk than Monte Carlo.

Now, imagine for a moment that as a small stockholder you have played with the bulls and the bears. You realize that not only do you take the chance of your stock going up or down, but whichever way it goes, you lose. It is fixed that way. It isn't the fact that if it goes up a point you make a dollar and if it goes down a point you lose a dollar. If it goes up a point you make a dollar, but if it goes down a point you lose ten! It is a very effective method of relieving the proletarian of superfluous cash. So, you pay to play against a cold deck. The fluctuation in stock depends upon the condition of the company which issued those stocks. It signifies the condition of the pool controlling that stock at the moment. That pool needs watching. You do not know what it will do, but the thing it does will break you every time with mathematical regularity. And unless an individual knows more about the subject than most investors do, he is riding for an inevitable fall.

Stock gambling thrives upon individual cupidity; the whole thing falls back upon the besetting sin of the average individual, namely, that he wants something for nothing. The only way that you can lure him into such an enterprise is to promise him something that he is not technically entitled to. Then when he does not get it, he is very much upset.

Now we come to another interesting problem in American finance and that is how to "make your money work for you." No doubt you have all heard that argument. Ten hogs will send your son through college! One-quarter acre of citrus fruit and retire! Ten acres of alfalfa will make you a millionaire! If the individual were philosophically minded, he would realize certain facts of national integrity. Unless money is distributed rather evenly, something cracks. But strange as it may seem—we buy! When any faction, political or economic, comes into control of more than a certain percentage of money, the whole national integrity is in danger. And here we have the reason why the savings accounts went down. Men with \$1,000 wanted to be millionaires. They were working against a combination that simply cannot be beaten. That does not mean that an individual does not occasionally beat the game, temporarily at least. It has been estimated, however, that the most unfortunate thing that a man can do is to beat the stock exchange. From that day on he is ruined; from that time he will never be an honest man again, for he will live in terms of lottery and chance. The best thing for the investor is to lose his first investment and lose it hard; then he will come down to the realization of the value of a dollar.

When your dollar is worth more than 100 cents, somebody else's dollar is worth less than 100 cents, because there are only just so many cents to each dollar.

Besides the conditions mentioned, we have still another element to consider, and that is the development of the machine age, whereby the national productivity has been immensely increased, but our knowledge of how to distribute the benefits properly among the members of society, has not kept pace with our knowledge of mechanical improvements.

We have, in fact, the problem of the development of a national morality that requires foresight and far-sight in those who shall lead our people. This country must adopt true philosophical and scientific principles,

or it will inevitably go down to national disaster. The basis of that philosophical system must be the recognition of the fact that the quality and integrity of the individual must be supported by the social system in which he lives. These truths should be self evident:

1—That in an industrial sense an individual is worth only what he produces.

2—That an individual is entitled to a certain percentage of his own production.

3—That the only basis for increased income of the individual should be his increased personal value to society at large or the industrial unit in which he functions.

Wherever a man has a dollar that he has not earned, another man has lost a dollar without getting anything for it. It does not show up immediately since the vicious circle is very wide, but in the body politic it will show up; for where you have millions of people and the transfer of vast sums of money for which there is no tangible evidence or reason, you have financial insecurity. So we return to our original premise of the American being a natural financier. He likes to work with money, and the situation is steadily becoming worse. The stock crash is only indicative of the *tendency* in this field of exploitation.

Now, faced with all these problems as we are today, what is the philosophical answer? What is the inevitable result of this condition upon the people? To begin with, we find individual integrity undermined. We find the individual no longer honestly ambitious. The present attitude toward money paralyzes the desire to improve self; he is ambitious only in the field of exploitation. Men are educated in the science of exploiting each other. The average individual becomes a human hunter who is out just as surely as a meat hunter or a seal hunter, looking for the pelt of his neighbor; and many a man knows what it means to be skinned. It is positively dangerous in these days to have it known that you have a dollar. People sit around at night trying to *think* you out of that dollar; they plan to get your dollar and give nothing, at any rate to give as little as possible. This is the short-

sighted business system. Hence, everyone who has anything must guard it with his life, because somebody else wants it. It is virtually a state of affairs where each individual stalks the other—like you do game—waiting, hoping that he will discern some method of sand-bagging him genteelly. A psychological salesman is trained to prey upon one faculty in the human mind and that faculty is CUPIDITY. If he can awaken your cupidity he will get your money. So it follows that the world is filled with investments financed upon this quality inherent in human nature.

We will not have proper government until the wisest and ablest administer the concerns of government. The true right of possession should be determined by the will to use that possession well, and until that is done Nature will continually interfere to dispossess those who do not co-operate with this principle. We represent a government of the people, sometimes by the people, and occasionally for the people.

Until individual value is based upon individual integrity, we shall never have financial solidarity, for solidarity is not the possession of property or affairs, but the able administration of them. At the present time, money is manipulated by the fingers of intrigue, and so we have sorrow and trouble. This country has too much power per capita and not enough integrity.

Wherever a condition exists in which the individual or the masses are victimized to serve either corporate interests or personalities, we have fertile reasons for national disaster and decay. Hundreds of years ago it was predicted that this nation would be destroyed, not by a foreign but by an internal foe, for it would be hard to find a nation strong enough to break us by war, invasion or anything of that kind.

Our deadly enemy is finance. Whether the American people can break the vicious circle of our financial system is problematical. If, however, the system is not broken, national disaster is certain. Today we have a civilization which, in the terms of one of America's own leading financiers, deals entirely in terms of dollars. It is not improbable that some day we will say, "Who is that man walking down the

street?" and the reply will be, "That is \$4.50." Our first and only name for such a person will be his cash value. The dollar has become the basis of hate, the basis of friendship, the basis of ethics, the basis of most of life's relationships.

YOUR DOLLAR ACTS THE WAY YOU DO

Someone truly said that we have nothing of ourselves, but that all we have is that which the universe loans to us while we are here. We are rich in truth only through the experience which we have gained from the right use of that which is loaned to us. There is much to be learned from the study of money, for money is a mirror in which are reflected the souls of men. Your dollar is a living picture of yourself, responding to the subtlest impulses of your mind, shadowing your conceit, manifesting your weakness, and as intriguing as your own self.

IGNORANCE and CUPIDITY are the two qualities upon which dishonesty thrives; and every individual who does not stand for what he believes is guilty of one or the other. So, out of the aftermath of this stock crash, out of the wild gyrations of our financial values we come to the realization no longer to be ignored that we have translated the altar of God into a cash register and transformed the ethical systems of mankind into a gigantic instrument of exploitation. We have taken life—our thoughts, our hopes, yes, even each others' muscles, sinews, and nerves—and reduced them to commercial terms. We have taken lofty aspirations and ruthlessly sacrificed them to the most cruel and senseless system of living ever devised by man. We have forgotten to dream, forgotten to hope, forgotten to love, forgotten to understand or aspire in this vain effort to acquire the wealth of the universe. But if we should acquire all the gold there is, we would be poorer than on the day we started. No nation can be just a banking house. If we are unresponsive to the charms of Truth and Beauty; if we underrate the value of human character; if we sacrifice the eternal for the temporal, we have reached and passed the zenith of our accomplishment and, like the decadent races of the past, must sink into a nameless grave.

Zodiakos

The Circle of Holy Animals

(Continued)

LEO

Whereas Cancer is the throne of Luna, the Queen of Heaven, Leo is the mansion of lordly Sol, the ruler of the solar family and the arch-regent of Nature. It is natural—yes, inevitable—that men should pattern their earthly affairs according to a heavenly order. Petty princes of earth have attempted to make themselves impressive by bedecking their persons with solar emblems. Probably the most common of the solar symbols is the imperial crown, or coronet, whose radiating points are symbolic of the Sun's far-reaching rays. For a similar reason, gold, which is the metal of Leo, is regarded as fittingly royal, and the flashing diamond also bears witness of the regal light. When, ascending the celestial arch, the Sun enters the constellation of Leo, he is declared to be properly enthroned. Great power lies in this essential dignity. The lion is the king of beasts and has been assigned as the symbolic animal of Leo. His shaggy mane is but the Sun's corona and his roar the voice of absolute authority. When the Sun is in Leo he is the lion-faced Light Power of the ancient Gnostics, or, as the old Greek philosophers called him, "The Tyrant of the World." In the esotericism of the ancient Egyptians, the sign of Leo was sacred to the High Priest, who wore upon his person the symbols of a supreme royalty, before which even Pharoah must bow abashed. Like Cancer, Leo has a dual significance. That which was revealed to the masses was the lordly dignity of temporal power. Upon this throne upheld by lions sat the prince of the earth whose legions must blindly serve the tyranny of his will. Master of Life and Death, splendid in a celestially justified egotism, the Sun and his representative upon the earth, the king, ruled their respective provinces in space. The minor despot, patterning his garments from a heavenly design, dazzled men with a

reflected light. The secret and more profound mystery of the Sun was revealed only to those who had penetrated to the very innermost recesses of the temple. To such it was revealed that the Sun was not designed merely to dazzle men but that each ray was a giver of life and a disseminator of light. In Egypt the rays of the Sun were symbolized as ending in human hands, and by this multitude of members the great solar power finally "raised" all things into union with its own all-powerful nature. To the hierophant, the Sun was the symbol of that perfect wisdom which adorns the learned with raiments of the mind, more precious than the regal cloth of gold. As metallic gold forms the coin of temporality, so wisdom—which is the gold of reason, the coin of the realm of thought—renders its possessor wealthy beyond the dreams of Crœsus. Hence, the lion of Leo, not only spreads awe by reason of its strength but has a secret virtue in its own nature, for it is ruler of a family of animals which possess the uncanny power to see in the dark. Kings may roar like a lion, shake their manes, and feel that they have expressed adequately their divine prerogative, but the Kings of kings—those illumined sages who are Princes above the princes of the earth—make no vain show of worldly splendor, but with the gift of the seer penetrate with rational vision the Stygian gloom of the underworld.

And behold the lordly destiny for which man was created. Having sensed the magnificent purpose of this thing called Life, he has come into the secret power of the lion; he is ruler of a world that shall not pass away, for while cities crumble and the achievements of men are at best impermanent, these royal Lions of Judah's mystic tribe are seated upon permanent thrones in the sphere of reason, lighting the universe about them with a magnificence of their own awakened consciousness. There are two ends which all may seek, and both ends are a type of rulership. Those who strive for temporal power must all receive a similar fate: they shall be cut down in the midst of their accomplishment. But those who sense the true

dignity of the Solar Light turn from the glories which are ephemeral to accomplish through the disciplines of the Mysteries a greater work. These become, as it were, Heavenly Lights and their rays, piercing the centuries, light the way of unborn civilizations.

(To be continued)



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he EDITOR'S BRIEFS

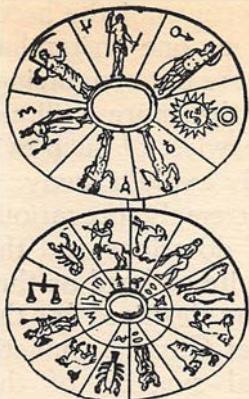
Mr. Hall's opening lectures at the Roerich Museum, 310 Riverside Drive, New York City, were phenomenally successful from the standpoint of both attendance and enthusiasm. He will give two courses of lectures for this organization during January and February, speaking every Saturday evening on the *Occult Anatomy of Man* and every Tuesday evening on *The Astrological Key to the Universe*.

On December 28th at the historical old Episcopal church, St.-Marks-in-the-Bouwerie, a special astrological service was conducted. This unique service which included an astrological ritual in which the various officers impersonated the constellations, was a definite departure from orthodox churchianity. Mrs. Evangeline Adams, internationally known figure in astrological matters, introduced Mr. Hall who spoke on *The Relation of Astrology to Religion*.

On Christmas and New Year's days Mr. Hall broadcasted over station WOR and will continue with a weekly broadcast every Sunday afternoon while he remains in New York. There is a very genuine interest in philosophy and kindred subjects in the great metropolis at this time.

Although Mr. Hall's permanent address while in New York will be 310 Riverside Drive, he can usually be located more readily by paging either in the magnificent public library with its million and a half books or in the Metropolitan Museum of Art, where they have just unloaded an immense collection of Egyptian and Oriental art objects. He expects to open his public lecture campaign about February 1st.





The Gnostic Cults

Gnosticism was the great heresy of the ante-Nicean period of church history. The fathers of incipient Christianity, having elected themselves the custodians of salvation, exercised this prerogative to stamp out all traces of Christianity as a philosophical code. By exiling reason from the gatherings of the elect and substituting blind faith in its stead, they accomplished what they considered the first and most necessary step towards the establishment of dogmatic ecclesiasticism.

The early bishops, saints, and martyrs, such as Irenæus, Hippolytus, Epiphanius, Eusippus, Tertullian and Theodoret, apparently divided their activities between the somewhat diversified tasks of preaching, on the one hand, the new gospel of charity, piety and brotherly love and the preparation, on the other hand, of vicious and slanderous attacks upon members of dissenting creeds. No pious ante-Nicean father had proved his zeal—and incidentally his bigotry—until he had prepared an elaborate treatise against heresies and pitched a sanctified pebble at some heresiarch. All good churchmen sought to demonstrate that pagans in general and Gnostics in particular were promulgators of hateful and misleading doctrines. It was intimated, and in some cases actually affirmed, that a perverse spirit (the faithful old devil) had raised up teachers of false doctrines in an effort to compromise the infallible revelation of the Apostles. Thus these learned fathers, who, incidentally, seemed better informed on heresies

than orthodoxies, refuted all the doctrines of the heretics with one grand gesture. But, as one writer has suggested, when these refutations were not convincing, these inspired vicars resorted to the more militant method of disposing, by fire or otherwise, of such evidence as they could not conveniently explain away.

The Gnostics occupied an extremely precarious position. They were reconcilers of doctrines and the way of the peacemaker is usually quite as hard as that of the transgressor. Gnosticism was despised by the church because it sought to interpret Christian mysticism in terms of the metaphysical systems of the Greeks, Egyptians, and Chaldeans. At the same time, it was openly opposed by contemporary pagan philosophers, particularly certain of the Neo-Platonists, because it appeared to accept, at least in part, the unphilosophic and illogical tenets forced upon an unsuspecting world by the Christian enthusiasts. Attacked from both sides and gradually crushed by the sheer weight of numbers, after a desperate struggle for existence over a period of several centuries, Gnosticism finally passed into the limbo.

During its short but spectacular career, Gnosticism established, however, certain agencies of interpretation which were to survive the centuries and may even yet convert the world to its premises. And strangest of all, Gnosticism is indebted to its enemies for its survival, for practically all the information now available on the subject is preserved in the writings of those excited ante-Nicean fathers who went into considerable detail concerning the substance of the heresies they condemned. Though the Gnostics have vanished from the earth, the analogies between Christian and pagan doctrines established by them have proved invaluable to students of comparative religion fortunate enough to be born in a less intolerant age.

Among the names that stand out in the chronicles of Gnosticism three are pre-eminent—Simon, Basilides and Valentinus. That they were men of exceptional brilliance is established by the fact that the attacks of the church fathers were in nearly every case directed first against them. Simon Magus, the Syrian Gnostic,

was the object of a particularly spiteful and unchristian tirade. His character was torn to shreds and he was held up to public scorn not only as a sorcerer but as an example of the depths of spiritual, moral and physical depravity into which an individual can descend. Basilides, the Egyptian Gnostic, and Valentinus, his successor, were both men of such exceptional personal integrity that even the combings of the clergy could bring to light nothing that could even be interpreted as depreciatory. It was, therefore, evident that these philosophers were heresiarchs of the most dangerous kind. They were the more deadly because they concealed their perversity behind an appearance of virtue and integrity. Of course, this reasoning is convincing to anyone who sees life through ante-Nicean spectacles. No man can be good without being a Christian, and if he be a pagan with the appearance of virtue it is simply the devil trying to destroy our realization of the omnipotence of the church.

The only fragments of the writings of these great Gnostics preserved to our day are represented in the writings of their enemies, but such writings reveal not only a high degree of spiritual insight but a most generous, noble, and philosophic comprehension of the greater realities of life. Even the calumny of the ages has not dimmed the splendor of these masters nor hidden their glory from such as have eyes to see. If the true secrets of Christianity were ever imparted to men, it was to the Gnostics; for, while the church itself was a seething mass of bigotry and conspiracy, this order preserved to the end the high ethical and rational standards which confer honor upon every sublime teaching. The church could not stand the comparison rendered doubly odious by theological viciousness. In self-preservation the church struck and, having destroyed its most formidable adversary, began its triumphal march towards temporal power.

In order to demonstrate what we mean by an odious comparison, consider the following words of Valentinus, the Gnostic, in his vision of the order of creation: "I behold all things suspended in air by

spirit, and I perceive all things wafted by spirit; the flesh I see suspended from soul, but the soul shining out from air, and air depending from aether, and fruits produced from Bythus (profundity), and the foetus borne from the womb." Here was a mystic vision worthy of the divine Plato and sounding the very depths of reality. Then consider an example of church technique. The four canonical gospels of Matthew, Mark, Luke and John were chosen by divination. They took some hundreds of books and set them up at the Nicean Council. Those which fell down they threw aside as false, and those which stood (these four) they accepted as true, being unable to decide the question in any other way. Out of the three hundred and eighteen members of the Council only two—Eusebius, the great forger, and the Emperor Constantine—were able to read. (See H. P. Blavatsky.) It might be added that the book of Luke almost fell and was only saved by a hair's breadth and the Emperor Constantine, according to our friend Ripley, was never at any time a Christian. So mote it be.

The church fathers considered the period of Gnosticism to be the most crucial in the history of Christianity, for at that time it had to be decided whether the new cult should be a religion or a philosophy. If the Gnostics had won, Christianity would have been regarded as the legitimate heir to the philosophical wisdom of preceding ages and would have gone forward as an interpretation of all the great systems and teachers that had preceded it. When the church succeeded in dominating the situation, it was decreed that the new revelation should become a *faith* and retain its isolated infallibility so that its hand was against every unbeliever. To the Gnostics, Christianity was a *key*; to the Christians it was a *sect*. The Gnostic interpretation was premature. The world desired to worship rather than to think, to pray rather than to work. Christ as a personal god, as preached by Peter, was understandable by the mob; but Christ as a universal principle as originally revealed by St. Paul was incomprehensible. Christianity became a lazy

man's faith and from its peculiar psychology was created those modern attitudes which are now threatening to ruin a civilization. Christianity became a competitive doctrine and a religion of special privileges. Uncurbed by reason the absurdities have compounded until with their present magnitude they threaten the stability of civilization.

In summing up the doctrine of Gnosticsm, we cannot consider the numerous divisions of the sect nor can we hope to analyze the more intricate elements involved. From a simple cult Gnosticsm evolved into an elaborate system, uniting within itself the essential factors of several great religions. Anz declares that the central idea of Gnosticsm is the ascent of the soul through successive stages of being and he believes he has discovered the origin of this conception in the astral religion of Babylon, with its doctrine of a series of heavens each under the rule of a planetary god, through which the soul must make its ascent by means of magical passwords delivered to the guardians of the doors. (See the *Encyclopedia of Religion and Ethics*.) This ladder of the worlds upon which souls ascend and descend is described in the Babylonian myth of Tammuz and Isthara. It appears also in the *Divine Pymander* of Hermes, where seven planetary governors sit upon the seven concentric circles of the world through which souls ascend and descend. The symbolism appears once more in the Royal Arches of Enoch and in the *Revelation of St. John*. The commentaries upon Mohammed's Night Journey to Heaven describe how the Prophet after climbing a ladder of golden cords, passed through seven gates at each of which stood one of the patriarchs to receive his word and to beseech him to intercede for them at the divine footstool.

There is much in Gnosticsm to intrigue the Orientalist. Bardesanes, the last of the Gnostics, admitted himself to have been influenced by East Indian (Buddhist) metaphysics. This is particularly evident in that part of the cult in which Christ is described as descending through the seven worlds on His way to phy-

sical incarnation. Like the Buddha, He ensouls a body on each of these planes, thus literally becoming all things unto all men. Like the Oriental thought also, is the ultimate condition to which Gnosticism aspires. The soul is finally absorbed into an abstract state perfectly analogous to Nirvana, so that the end of existence is the condition of not-being.

In the simplest arrangement of the Gnostic godhead, we find first the Universal Logos—"He who stood, stands, and will stand." By nature and substance unknowable, He is the incorruptible form who projects from himself an image, and this image ordains all things. From its own eternal and imperishable nature That Which Abides emits three hypostases which Simon Magus calls *Incorruptible Form*, the *Great Thought*, and the *Universal Mind*. Among the later Gnostics the godhead is represented thus:

1. Anthropos (The Man);
2. Anthropos, Son of Anthropos (Man, Son of Man);
3. Ialdabaoth (The Son of Chaos).

Ialdabaoth, who corresponds to Zeus in the Orphic and Platonic metaphysics, is called the Demiurgus or Lord of the World. The Gnostics believed that it was this Demiurgus to whom Jesus referred when He spoke of the Prince of this World who had nothing in common with him. The Demiurgus was the personification of matter, the Monad of the material sphere with all its mass of sidereal phenomena. Ialdabaoth gave birth out of himself to six sons who, together with their father, became the seven planetary spirits. These were called the Seven Archons and correspond with the Guardians of the World described by Hermes. Their names and order according to Origen are as follows:

1. Ialdabaoth (Saturn);
2. Iao (Jupiter);
3. Sabaoth (Mars);
4. Adonaios (Sun);
5. Astaphaios (Venus);
6. Ailoaios (Mercury);
7. Oraios (Moon).

In the Hermetic allegory, the Seven Guardians of the World—the Builders or Elohim of the Jews—were simply manifesters of divine purpose, in themselves neither good nor bad. According to the Gnostics, however, Ialdabaoth and his six sons were proud and opposing spirits who, like Lucifer and his rebels, sought to establish a kingdom in the Abyss which should prevail against the kingdom of God. Hence we find Ialdabaoth crying out triumphantly, "There are no other gods before me!" when in reality he is the least part of the triune godhead and beyond him extends the spheres of the Father and the Son.

In his *Gnostics and Their Remains*, C. W. King sums up the Gnostic genesis. His remarks are in substance as follows: Sophia Achamoth, the generative wisdom of the world, is lured into the abyss by beholding her reflection in the deep. Through union with the darkness she gives birth to a son—Ialdabaoth, the child of Chaos and the Egg. Sophia Achamoth, being herself of a spiritual nature, suffered horribly from her contact with matter and after an extraordinary struggle she escapes out of the muddy Chaos which had threatened to swallow her up. Although unacquainted with the mystery of the Pleroma—that all-including space which is the abode of her mother, the heavenly Sophia, or wisdom—Sophia Achamoth reaches the middle distance (the interval between the above and the below) and there succeeds in shaking off the material elements which mudlike have clung to her spiritual nature. After cleansing her nature she immediately built a strong barrier between the world of the intelligences or spirits above and the world of matter which stretches out below.

Left to his own contrivances, Ialdabaoth, the son of the ooze of Chaos, becomes the creator of the physical part of the world, that part in which sin temporarily prevails because the light of virtue is swallowed up in the darkness. In the process of creation, Ialdabaoth follows the example of the great deity who engendered the spiritual spheres. He produces out of his own being six planetary spirits which are called his

sons. These spirits are all fashioned in his own image and are reflections of each other, becoming progressively darker as they recede from their father. Here we have the Platonic theory of proximities in which it is described that those beings who are closest to the source partake most of the source; but to the degree that they retire from the source, they partake of the absence of the source, until at last the outer extremity of reflections is mingled in the abyss. With their father, Ialdabaoth, the six sons inhabit seven regions disposed like a ladder. This ladder has its beginning under the middle space (the region of their mother Sophia Achamoth) and its end rests upon our earth which is the seventh region. Thus these spirits become the seven genii of the planetary spheres. When the earth is referred to as the seventh sphere, however, it is not the physical earth but rather the region of the earth or etheric globe composed of the fifth element of the earth referred to by the Chaldeans as the sublunary interval.

Ialdabaoth, as may be inferred from his origin, was far from being a pure spirit, for while he inherited from his mother (Generating Wisdom) instinct and cunning as well as an intuitive realization of the universal immensity, he had also received from his father (matter) qualities of ambition and pride, and these dominated his composition. With a sphere of plastic substances at his command, Ialdabaoth severed himself from his mother and her sphere of intelligences, determining to create a world according to his own desires in which he should dwell as its lord and master. With the aid of his own sons, the six spirits of the planets, the son of Chaos created man, intending that the new creature should reflect the fullness of the Demiurgic powers. But Ialdabaoth failed utterly in his work; his man was a Frankenstein, a vast soulless monster which crawled through the ooze of the earth bearing witness to the chaos that conceived it. The six sons brought this awful monster into the presence of their father, declaring that he must animate it if it would live. Ialdabaoth was not a sufficiently exalted spirit, hence could not create life, so all he could do

was to give to the new creature the ray of divine light which he himself had inherited from Sophia Achamoth. The new man, sharing the light of his creator in this fashion, became as a god and refused to recognize Ialdabaoth as his master. Thus Ialdabaoth was punished for his pride and self-sufficiency by being forced to sacrifice his own kingship in favor of the man he had fashioned.

Sophia Achamoth now bestowed her favor on mankind even at the expense of her own son. Humanity, following the impulse of the divine light that she had transferred to men, began to collect unto itself all the light that had been intermingled with the substance of darkness. By virtue of this spiritual industry, it gradually transformed itself until it no longer resembled its own creator, Ialdabaoth, but rather took on the visage and manner of the Supreme Being—Anthropos, the primal Man—whose nature was of the substance of light and whose disposition was of the substance of truth.

When Ialdabaoth beheld his creation greater than himself, his anger blazed forth with jealous rage. His looks inspired by his passions were reflected downward into the great abyss as upon the polished surface of a mirror. The reflection became apparently inspired with life, for all bodies are but ensouled shadows, and forth from the abyss there arose Satan, serpent formed—Ophiomorphos, the embodiment of envy and cunning.

Realizing that man's power lay in the protection of his mother, Ialdabaoth determined to detach man from his spiritual guardian and for this reason created about him a labyrinth of snares and illusions. In each sphere of the world grew a tree of knowledge, but Ialdabaoth forbade man to eat of its fruits lest all of the mysteries of the superior worlds be revealed to him and the rulership of the son of Chaos come to an untimely end. But Sophia Achamoth, determining to protect the man who contained her own soul, sent her genius Ophis in the form of a serpent to induce man to transgress the selfish and unjust commands of Ialda-

baoth. And man, eating of the fruit of the tree, suddenly became capable of comprehending the mysteries of creation.

Ialdabaoth revenged himself by punishing this first pair for eating the heavenly fruit. He imprisoned man and woman in a dungeon of matter by building about their spirits the body of chaotic elements wherein the human being is still enthralled. But Sophia Achamoth still protected man. She established between her celestial region and relapsed mankind a current of divine light and kept constantly supplying him with this spiritual illumination. Thus an internal light continually protected him even though his outer nature wandered in the darkness.

The battle continued, Sophia Achamoth ever striving to protect and Ialdabaoth ever determined to destroy. At last, sorely afflicted by the evils which had befallen her humanity, Sophia Achamoth feared that darkness would prevail against her. Ascending to the feet of her celestial mother (the heavenly Sophia which is the wisdom of God, the antetype of earthly wisdom) she besought the all-knowing to prevail upon the unknown Depth (which is the everlasting Father) to send down into the underworld the Christos (who was the Son and emanation of the heavenly wisdom) to assist mortal wisdom in the salvation of humanity. Ialdabaoth and his six sons of matter were weaving a curious web by which they were gradually but inevitably shutting out the divine wisdom of the gods, so that mankind otherwise would perish in darkness.

The most difficult part of the salvation of man lay in discovering a method by which the Christos could enter into the physical world. To build bodies was not within the province of the higher gods, therefore Ialdabaoth must be coaxed into creating one. Sophia Achamoth finally prevailed upon Ialdabaoth to create a good and just man by the name of Jesus and when this had been accomplished the Sotar Christos, enveloping himself in a cloak of invisibility, descended through the spheres of the Seven Archons, assuming in each sphere a body appropriate to the substances of

the seven worlds, in this way concealing his true nature from the genii or guardians of these spheres. In each world he called upon the sparks of light to come out of the darkness and join him. Thus having united all light in his own nature, the Christos descended into the man Jesus at the baptism and from that moment the age of miracles began.

Ialdabaoth, having discovered that the great Sotar had descended incognito to thwart his purposes, stirred up the Jews against Jesus and using all the forces of materiality at his command, destroyed the body by means of which the Christos was functioning in the material sphere. But before He departed from the earth, the Sotar implanted in the souls of just men an understanding of the great mysteries and opened the gate between the lower and the higher universes.

Theodore completes the story. "Thence, ascending up into the middle space, He (Christ) sits on the right hand of Ialdabaoth, but unperceived by him, and there collects all the souls which shall have been purified by the knowledge of Christ. When He has collected all the spiritual light that exists in matter, out of Ialdabaoth's empire, the redemption will be accomplished and the world will be destroyed. Such is the meaning of the reabsorption of all the spiritual light into the Pleroma or fullness, whence it originally descended."

From this brief summary it will be evident that Gnosticism is a restatement of the eternal doctrine of the warfare which must exist in space between spirit and matter. Life, on the one hand, struggling against the encroachment of form and form, on the other hand, strangling out the breath of life is a concept which underlies nearly every great religious system of mankind. The Gnostics evidently intended to interpret the incarnation of Jesus as equivalent to the tenth or Kalki Avatar of Vishnu. The Avatara theme is a very ancient one and in every case is the account of a divine personality temporarily descending into the sphere of matter to accomplish the redemption of a relapsed humanity. In the Blagavad-Gita the Avatar Krishna

forth." Matter is the eternal adversary and Ialdabaoth says, "When virtue fails upon the earth then I come and his six sons are the seven deadly sins of theology which, by the enlightenment of the soul, are transmuted into the seven cardinal virtues. When regarded from an absolutely neutral standpoint, the seven Archons are the liberal arts and sciences, or even the seven senses. There are battles in space in which spirit and matter struggle for supremacy over attitudes, ideals, and purposes.

Gnostic Christianity conceived of salvation without benefit of clergy. Christ, the Sotar, was the high priest who by His descent had destroyed the whole of the old order of things. Religion became a matter of internal adjustment. Forms and rituals by which primitive peoples had propitiated Ialdabaoth were regarded as rendered valueless by the resurrection of the Christos. The rule of fear and doubt was gone; the rule of love and charity had come. The church, however, regarded this new order of things as economically unsound. Love frees; fear enslaves. So the Gnostics were destroyed lest they free men from bondage to the priesthood.

THE ANCIENT OF DAYS

Of height
I am the Pinnacle;
Of depth
The deepness Absolute;
Of width
The wideness Measureless;
Of in
I am, forsooth, the Center;
Of out
The Far Extremity;
Of all dimensions
The Ordaining Power.

—*The Space-Born.*

The Mystery of Time

Human life is a continual struggle against the encroachments of place and the passing of time. Congestion and competition are crushing out the weaker and less fit, while time limits all achievement and is the merciless destroyer of even the great. Time is a humanly devised method of dividing Eternity into hypothetical periods. Having split up duration into an inconceivable multitude of fragments, we fight for these fragments, realizing in a vague sort of way that minutes and hours are the most precious of all things.

Time and not gold is the universal medium of exchange. When we barter and exchange, we buy things with time and sell time that we may buy things. Life flows through time and we sell life that we may gain the wherewithal to buy a little of it back again.

We pay a man so much an hour for his life and activity, nor do we comprehend the magnitude of the transaction. When we buy hours from another man, or even spend our own, we do not realize that the supply of these is limited. The Wheel of Life never turns backward and an instant spent can never be rescued from the infinite past into which it has mingled itself.

We are bound together by that community life which Cicero calls civilization, and this means, primarily, that we must share our most priceless possession—time—with each other. We devote a certain part of life to the common good, to the perpetuation of our more noble institutions, also perhaps investing a little in the future of our world. By conscientious endeavor we earn also a certain measure of freedom. And what is freedom but the possession of certain periods of time in which we may do that which pleases us because we have bought and paid for the moments that we spend?

We are continually advised to save and protect tomorrow by the thrift of today. We are warned that improvidence may leave us so impoverished that we cannot buy the last few years of our lives. All saving,

directly or indirectly, must be a saving of time, and if we were as careful of minutes as we are of dollars, this world would be enriched beyond the possibility of ordinary estimation. Possibly we save dollars because they look so valuable. Nice, round, shiny cart wheels or crisp greenbacks, we delight to be suspected of possessing them. We stack them and we count them, and dream of the privileges which they can confer. The feudal lords of old Europe had armies of serfs and vassals who went forth to accomplish the will of their masters. The landowner of today sends forth his armies of dollars to achieve his purposes. Stamped deeply into the face of each dollar is the likeness of Liberty, and her smile is ever comforting and reassuring. Money is the symbol of temporal permanence. It administers power and privilege. We sense all this and would prudently store a certain part away to sustain us in the winter of advancing years.

On the other hand, minutes are invisible and intangible lapses and, while priceless, few can see any tangible evidence of their value as they hurry by. Yet all the dollars in the world banked together are not strong enough to prevent the passing of a single second. In the third part of King Henry VI, that monarch indulges in the soliloquy which reveals that even kings are powerless against the inevitability of time.

"See the minutes, how they run,
How many make the hour, full, complete;
How many hours bring about the day;
How many days will finish up the year;
How many years a mortal man may live."

It has been said that we are an improvident race, that we waste enough food alone to feed a nation. We may go forth and say that we waste time enough to save a world if the minutes were put to their fullest and noblest purpose.

There is nothing sadder than a man who has saved his money and wasted his minutes. He is rich but, having no time left, there is nothing worth while that his gold can buy. We do not mean to imply longer working hours or a more intensive industrial

program, but rather a fuller use of those priceless moments that fly by us and leave us bankrupt during the very best years of life. One-third of life, or rather of our time, Nature demands as a fee for the maintenance of our physical organism. This is a divine tax which few of us can evade. A man who lives sixty years sleeps away twenty of them, so that none of us really lives as long as we think we do. Of the best years of our lives, society also demands a third part. This is our sacrifice to the great institution which we call Civilization. No man has anything to give but himself, so he gives a third of himself and in compensation for this he is rewarded with the wherewithal by which he may purchase the remaining third of himself for himself. So a man who lives sixty years may own, if he be diligent and efficient, twenty years and this period actually constitutes his real life. Nor are these twenty years given to him in a lump. They are distributed throughout the whole span—a few hours now and a few minutes then. We have struggled for these minutes, we have given the best of our lives and energy that we might be entitled to them, and then, for the most part, we permit them to slip away without taking advantage of the priceless opportunity which they confer.

Someone has said, "Time is money." Time is more than this. Time is opportunity, and opportunity is a field of potential accomplishment. There can be no fault in Nature for which a heavier penalty is exacted than that of wasting opportunity. Opportunity is the propitious moment in which to accomplish a desired end. It is our moment—we have bought it with life itself and paid for it with the substance of our bones and sinews. Other moments may come out *this one* will never come again.

The height of wisdom is to know the right use of time—how to invest the moments so that they will pay us the highest dividends. Minutes are a medium of exchange on a higher plane. *Dollars* will buy us things; *minutes* will buy us wisdom and immortality.

Men who would grieve deeply over the loss of dollars throw away minutes with a smile. Horace is accredited with having summed up the subject in the following episode. One day he noted a man weeping bitterly. Horace turned to a friend and said: "That man must have lost money—his tears are genuine." Yet to all of us the day of grieving comes, and as the years of life draw to an end, we can all look back to wasted years and lost opportunities.

The New Year is symbolical of a major division of time. It signifies a span far greater than minutes or hours. It offers a magnificent opportunity for a re-statement of the purposes of life and a fuller realization of the responsibilities which opportunity brings. We have wasted much precious time in the year gone by. Time which is well applied would have elevated us spiritually and temporally. In the New Year there is not only time to make money, but through our commercial activities we are going to purchase a certain amount which we can devote to nobler and more permanent ends. In this year we shall have time to right old wrongs and dream new dreams. We can improve ourselves in every part of our being. We shall have periods for the expression of kindness, opportunities for service, and though unsuspected, adequate time for study and reflection, and the refinement of the organism.

At the end of this New Year we can be just as successful in our business world as we were before. We can have that added something which our labor has entitled us to but which most thoughtlessly cast away. Out of work well done in our community obligations, out of the extension of our internal viewpoint by self-improvement, we can come nearer to the realization of happiness than was ever before possible.

A good New Year's resolution would be to use time wisely, to get out of every minute a full sixty seconds. At the same time that we are emptying the minute of its potentialities, we can be filling it with ripe accomplishment, making each minute full of experience, thought, and action. When we accomplish this, we are almost certain of a Happy New Year.



Tarot Symbolism

THE THIRD NUMBERED CARD

THE EMPERRESS

3 L'IMPERATRICE

Whereas Isis, personifying the Mystery Schools, is the patroness of the second or philosophic birth, bringing souls into the light of truth through an immaculate conception, Nature, the inferior mother, brings forth out of her own abundance the innumerable genera which cover the surface of the earth. Every man is born twice. By the first birth he enters into mortal constitution and draws the fold of his fleshy mantle over the shining face of his inner radiance. Later through addiction to philosophy he is born again into the nobler sphere of reason where he beholds a universe completely hidden from the ignorant and re-realed only to such as have followed in the footsteps of wisdom.

The Empress signifies the mystery of the first birth—the lunar chemistry which, through humidity, liberates the solar sperm, thus sounding the creative word that sets the seven builders to their task of uprearing a house to be the domicile of life.

In the Qabbalah the Empress is Binah, the third globe upon the great Tree of Life. She is the Great Mother receiving into herself the ever-flowing power

of Chochmah, the Father Wisdom. According to certain of the quabbalistic systems, Binah is synonymous with Saturn and gives birth out of herself to the six Elohim or formators of the world. These six, moving upon the face of the Deep, call forth from the darkness the shadowy form of Malkuth, the earth, which is often referred to as the bride of the Heavenly Man. Malkuth consists of the four elements precipitated within a fifth, which is the crystal retort of alchemy.

Because she is the mother of the Elohim and the star-spirits and because also, when reflected into matter, she is the ever fertile earth, the Empress was often depicted in the early Tarot decks as pregnant. In the symbolism of the present card she is depicted as seated to represent that she is an eternal foundation, immutable and immovable. Her red robe signifies those impulses which insure the preservation of the species. Her violet over-robe is the lunar color of æther and reminds the student that impregnation is an ethereal and not a physical mystery.

*The Eagle signifies Scorpio, the great hierarchy of celestial influences which are the seat of all physical generation. Her scepter, surmounted by the orb and cross, reveals her sovereignty over the earth which she rules through the laws of polarity. She is crowned with nine stars, the mystic symbol of generation; and the three points of her crown, each double, bear witness to the six sons who have come forth from her to rule the six days of creation. The Empress is winged for she abides in those aerial diffusions which the ancients termed the Azonic sphere. Generation, like the gods, is not limited to time or space but is a principle extending throughout the mundane universe, manifesting spontaneously in all quarters of the world.

Behind the Empress is a magnificent sunburst, for the sun must ever be the power behind generation; and, while the moon is a medium of incarnation, all spirits are derived from the solar light. Therefore, this card reveals that generation bears witness to the incalculable solar splendor and that the mother gives birth not

of herself but by virtue of the solar mystery which is within her. Nature is seated upon a triple throne. The steps are her witnesses, for generation manifests through the mineral, vegetable and animal kingdom, man being actually an animal. She is also seated upon a three dimensional sphere, for her creations must exist in dimension and place, so that these qualities become her witnesses. The eyes upon the steps signify that the lower kingdoms are in reality divine hierarchies imprisoned for a little while in material organisms.

We have added to the older symbolism the little shield bisected horizontally, containing within it the triangle and the three dots. This triangle signifies by its position and detail the anatomy of the Great Mother. The base of the triangle rests in the field of matter but its apex rises to the light. This apex represents the summit of generation which is absorbed in the effulgency of the creative light. The two dots below the meridian of darkness are the Pythagorean symbols of the Binary, the hateful number of Chaos, the Yin of the Chinese. Two is the number of the mother because throughout generation two elements are necessary. This polarity destroys the equilibrium which is the potentiality of the monad. The two is declared to be the root of the multitude, even as the one is the prototype of all unity in Nature. Whereas in the sphere of God, one is the most holy number, since enlightenment always exists in terms of unity, in the sphere of Nature two is the most holy number.

The two also bears witness to the divine purpose throughout all the spheres of generation. All that is eternal then exists in the one (the Great Father), while all impermanence such as personalities or bodies exists in the two. The one overshadows the two, and the two is the material foundation of the one. United they become the three, which is the equilibrium of God and Nature, by which dissolution of these elements is suspended until the evolution of generating souls is complete, when the Assumption of the Virgin will take place and the two (the Mother) will be absorbed into the radiance of the Sun.

A Little Study in Hell

A civilization long exasperated by the vituperations of a decadent theology turns desperately from the flagrant errors of ecclesiasticism to what? In the vast assortment of miscellaneous sects and creeds which we call Christendom is there one profound enough in its philosophy, broad enough in its idealism, convincing enough in its premises to satisfy the soul of the more discriminating heretic?

Even the church itself is growing weary of its most sacred privilege—its divine right to usher unbelieving mortals into the various strata of perdition. So now in this late day the gloomy Dean Inge of St. Paul—the first pessimist of the English church—finds the theory of damnation too morbid for even his melancholy nature. Our newspapers tell us that the Rev. Dr. Ingram, Bishop of London, concurs with Dr. Inge, even going so far as to state that in his opinion the preaching of eternal damnation is more likely to produce atheists than Christians. If his church can offer him nothing more encouraging than hell fire, the average individual may be forgiven if he attempts to work out a better destiny—without benefit of clergy.

In a recent publication some rather relevant paragraphs appear, chosen from the sermons of eminent clerics of past centuries. The Rev. Jeremy Drexel is responsible for the following oratorical flight: "Think of a million involved to the tenth power, a decillion of years. All these centuries are as a second of time in the sufferance of the damned. * * * If a hope of an end of hell's torment in this period were given to the damned they would be much consoled thereby. How joyful would they be! But there is no such hope." The Rev. Jonathan Edwards, the genial president of Princeton, had a happy thought: "After you shall have worn out the age of the sun, moon and stars in your dolorous groans and lamentations, without rest day and night, or one minute's ease, you shall yet have no hope of ever being delivered. *** Your bodies, which shall have been burning all this while in those glowing

flames, shall not have been consumed, but shall remain to roast through eternity. *** Parents will see their children, children their parents, wives their husbands, and husbands their wives, in ineffable agony, and prize their own felicity the more." The Rev. Christopher Love, whose name belied his tenets, also had some consoling thoughts: "It is certain that the greatest multitude of men shall be damned; for nineteen parts of the world—which geographers have divided into thirty-one—are possessed, at this day, by Turks and Jews, whose doom it is to be tormented in hell forever." The Rev. Justus Schottel was inspired to dissertation on the details of damnation after this manner: "After being buried in fire for a hundred years on the right side, the wicked will lie for a thousand on their left, and then twenty thousand on their back, and again one hundred thousand on their belly." Thus the phosphorescent qualities of Deity described by the old philosophers were conveniently restated as brimstone and sulphur to quicken the piety of the laity.

If the religion of our ancestors is failing from the earth, has it not dug its own grave by such doctrines as those of hell fire and damnation? If its own misguided zeal has destroyed it, are not these heartless doctrines the measure of its failure? If the doctrine of hell was not part of primitive Christianity, what perverted mind burdened humanity with this damnable belief? Is there any substance behind these theological shadows which humanity has propitiated so long? Is the whole body of religion, like the doctrine of perdition, simply a fabrication of human imagination, or is there a nobler element underneath it all so diluted by dogma that its original substance is unrecognizable?

What manner of man is the religious iconoclast? Is he innately vicious or has his faith been corroded by the acid of disillusionment? Is he really one who *will* not believe or rather a poor suffering mortal who *simply cannot* believe? Usually he is the latter. His credulity has been overtaxed so badly that he arms himself with an impervious cynicism against the outrages upon reason which theology so persistently inflicts.

We sorely oppress each other and our Gods oppress us all. Human despotism is bad enough, but when our tutelaries turn tyrannical and heaven offers us no respite from injustice or cessation from misery, there can be but one result. From the consequent despair arises hopelessness, then indifference and callousness, and finally the individual descends from the barbaric to the savage state, and whatever ethical influence theology might exert is brought to nothing.

At this most distressing time the reactionaries still insist upon following the example of Æsop's dog in the manger. The old-time religion is adamant in its resolve to either live or die as it is—but to change, never! Of course the end is inevitable. In a universe of motion nothing can stand still. If creatures refuse to move while they are alive, Nature will scatter their bones after they are dead. The learned doctors of divinity, noting the fluttering pulse of the congregation are making valiant efforts to diagnose the malady, for the most part purposely and studiously avoiding the actual reasons, however. It requires a man with the courage of Dean Inge to point out simply and clearly the true cause of the condition.

The solution of the dilemma is quite simple and almost amazingly orthodox. Religion is a matter of interpretation and humanity has outgrown the interpretation expounded by Jonathan Edwards. Last year's hat is out of style—Dame Fashion has decreed a new mode. Milady would not dare to promenade the streets of today in her great-grandmother's clothes, but she still cherishes a moth-eaten religious code that passed into the limbo of mental disreputability shortly subsequent to the flood. Antiquated garments are demode and must be cast aside; but antiquated notions, many of them malicious, must be defended and this defense gives an opportunity to glorify morbidly patriotic sentiments.

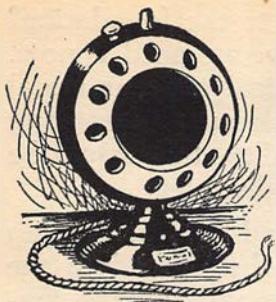
We said that religion is an interpretation. What, then, is the substance of the doctrine? Was there, is there an original revelation, one enduring reality behind or beneath this endless metamorphosis of ideas? Is there wisdom underneath this foolishness or does

the foolishness extend all the way to the foundation? If there is fact under all this fancy, we need it now. If there be any spiritual code, ethical code or moral code sufficiently powerful to check man's headlong plunge into the oblivion of materiality, this would be a most opportune moment for its rediscovery.

Humanity has sown a whirlwind and the reaping time is at hand. Men sent forth their greed to the achievement of their selfish purposes and now the conqueror returns, master over his own creator. Religion descended from the high pinnacle of aloofness where it had maintained itself in classical ages and mixed with the rabble in the market place. Having committed itself to the great industry of exploiting human gullibility and having tasted of and become intoxicated with the wine of temporal power, the doom of theology was sealed. But the day of retribution is at hand. Exploited humanity has reached the point where it begins to sense the perfidy of those theologians who have victimized the poor in spirit for centuries.

Can we blame short-sighted mortals if they be unable to discriminate between the gods above and the self-appointed ministers of these gods below? The atheist has turned not so much against God as against a mortal concept of God and the infallibility of God's "witnesses" upon the earth. Do we not all sometimes feel as Mohammed felt when beholding the idolatry in Mecca he retired into the Cave of Light upon the high side of Mt. Hira and prayed through the night that the eternal Father would reveal to him the primitive religion, the pure faith as it was before men defiled it and perverted its teachings to their own interests?

In this age agnosticism or atheism is a necessary stage through which the human reason passes in its flight from theology to philosophy. Having achieved to philosophy, the soul discovers the security that it has desired so long. Through reason man discovers a God which is a stranger to the foibles of theology. Thus, in the words of Francis Bacon—depth of thinking brings the mind back again to God—not the God of damnation but the God of infinite wisdom and truth.



Christmas A WOR Radio Talk

From the remote periods the illustrious pagans celebrated the 25th of December or, as the Latins called it, the 8th day before the Kalends of January, as the most sacred day of the year. Tertullian, Jerome, and several other distinguished fathers of the early church have written that upon this holy day and the night that preceded it the Gentiles in all parts of the world celebrated the annual birth of the Solar God. At least one ante-Nicean bishop went so far as to affirm that the mysteries of this light-child under the name of *Adonis* were performed in the same cavern or grotto in which Jesus himself was born. Godfrey Higgins writes that in the first moments after midnight of the 24th day of December all the peoples of the earth by common consent celebrated the birth of the god Sol—the hope and promise of all nations and the Saviour of mankind. The learned Roman Catholic, Father Lundy, has carefully examined the evidence preserved to us in ancient works and monuments, and in his work, *Monumental Christianity*, describes at some length the pre-Christian celebration of the annual birth of the Redeemer and admits unhesitatingly that the advent of an annual solar Preserver was marked with appropriate festivities at the period of the winter solstice by several ancient peoples.

In far off Carthay, the Chinese celebrated with elaborate and appropriate rituals the birth of the annular Lord, and the feast of the Happy New Year. The Hindus, with their profound knowledge of Vedic astronomy, also realized the peculiar significance of this occasion. In Egypt the priest of the victorious hawk

declared that Osiris, the black god of the Nile, was born upon Christmas Eve. At the moment of the incarnation of Osiris, Plutarch informs us, a voice from heaven pronounced the words—"On this day was born the supreme Lord of the Universe, the beneficent King Osiris." The initiated Greeks also revered this holy time, for on Christmas Eve at Sabazius, Bacchus, the Sun Savior, was born. At this same season the sons of Romulus and Remus were expressing their rejoicings at Rome by the Feast of Brumalia which was given in honor of the birth of the God of Day which the Latins termed the *Natalis Solis Invicti*. To the Persian Zoroastrians the night of the 24th of December was denominated the Night of Light for it was then that the young god Mithras, shattering the great black rock which had concealed him, came forth to achieve the regeneration of mankind and the salvation of the world. In their dark groves the Druids of Britain and Gaul, having calculated the exact time of the solstice, were celebrating the escape of Light from the dark coils of the Serpent of Evil.

From all these accounts it can be easily understood why, during the Pontificate of Leo I, certain fathers of the church said: "What rendered the festival of Christmas venerable was less the birth of Christ than the return, and, as they expressed it, the new birth of the Sun." (See the 21st sermon of Leo on the Nativity of Christ.)

Throughout all ages, then, Christmas has been a most sacred period, reverenced by all men, and reserved as a time of rejoicing and universal thanksgiving for the supreme boon of Light. During the fall months—in fact, the whole period from the summer solstice—the great orb of day moves slowly southward, gradually depriving the Northern Hemisphere of its warmth and producing the phenomenon of winter. Their crops destroyed and vegetation banished from the face of the Northern Hemisphere by the cold, ancient peoples saw in this seasonal decline of the solar fire the great God of the Sun globe marching to his destruction, descending into the abode of darkness—

the mysterious South Pole of the Hindus, where the Asuras or Princes of Hell wait with terrible weapons to destroy the body of the Light God. As you are aware, our word *hell* is derived from the Scandinavian, and among these northern peoples hell was the land of cold and darkness ruled over by a great gloomy spirit that resembled a block of ice. As winter approached, then, the Sun (the Father of the Gods) descended into the underworld or the grave, there to remain for three symbolic days—in reality months—before he finally escaped from the darkness, and, reborn, began on the 25th day of December his victorious march north with its attendant increase of light and strength.

Ascending the broad path of the year in his mighty circumbulation, the Sun Man was fought by the darkness, the mythical King Herod who attempted in every possible way to prevent the victory of heat over cold, of light over darkness. But the young God escapes all his enemies and finally, at the vernal equinox, proclaims his victory over them—which victory was celebrated by the ceremonial of Easter, the true escape of the Solar spirit from the darkness of the underworld or the tomb. In those ages, when the vernal equinox actually took place in Aries, the ancients worshipped the Sun under the form of the constellation in which his victory over death was consummated. Thus, thousands of years ago, at the celebration of the vernal equinox, the pagans greeted what the Emperor Julian calls the Sovereign Sun with the glad words—"All hail! Lamb of God! which taketh away the sin of the world!" In this glad season which we call spring all Nature prepares herself to welcome the coming of her Lord. The young grass forces its way up through the dark earth, the trees robe themselves in the bright foliage of spring, all life is quickened, and the barrenness of winter is slowly transformed into the fertility of spring. Thus the world, adorned as a bride, comes forth to meet her liege, the golden-haired Sun Man of the sky. All this was anticipated by the star-gazing Magi while they watched for that awesome moment when they knew that the

Sun Man had reached the most distant part of his orbit, there to hesitate for three days, and then to begin his glorious march up the broad avenue of the stars.

This whole solar allegory is perpetuated in the myth of Apollo and Python, for the Great Serpent with which the Sun God wages war is that awful adversary who lies coiled at the South Pole waiting to devour the Sun. The arrows of Apollo are his solar rays with which he strikes the hideous darkness and, after slaying the cruel winter with his bolts of light, stands back of the dead serpent, to become the object of adoration of his priestcraft.

In the Jewish interpretation of the myth, we find that the poor, tired Sun (as the Greeks were wont to call him) becomes Samson and brings down the house of the Philistines, so that the old year and its conspirators die together. At the same instant that the old sun dies, the new sun is born—"The King is dead. Long live the King!" As the first ray of the new light breaks through the darkness, Satan retires, baffled and defeated. The new Sun God in its swaddling clothes, with all its hopes and all its fears, lies in the manger of the year surrounded by the twelve heavenly beasts.

In order to depict the infant state of the Sun, the Greeks declared that the divine babe had but one tiny hair upon the top of his head, signifying thereby the first feeble ray of the returning orb. Through this symbolism the ancients attempted to describe the entrance of the Sun into the constellation of Capricorn, is the old man whom we call Father Time, whose great scythe reaps in the harvests of the ages. He also signifies death, for the sands of his hour-glass are nearly run. Very often he is depicted accompanied by a little child. This babe is the New Year and the custom of depicting it in this way is derived from the opinions of the early Greeks who celebrated simultaneously both the death of the old and the birth of the new year.

In this age of intensive individualism, when each is so absorbed in his own affairs, the *imminent* is given precedence over the *eminent*. Our own little personal equations assume such vast proportions that we have

forgotten to be thankful for the earth with its harvests and the firmament with its twinkling stars. We no longer open our hearts to the little Sun God who is born among us at the beginning of each new year. But even in this sophisticated age we are equally indebted to the sun, for above all things its life and light are necessary to existence. To the ancients, Christmas was a spontaneous expression of gratitude for the privilege of life. Today Christmas has become little more than a habit. We celebrate it because we always have celebrated it, but the symbols have lost their true significance. We are utterly dependent upon the physical light for warmth and protection as well as vitality to our bodies. That intellectual light which illuminates the mind with reason, renders us capable of intelligence and thought. The light of the soul enables us to know beauty, harmony and those profound mysteries of æsthetics without which no civilization is secure; and the spiritual light (evidenced by the presence within us of the luminous star of hope) leads us to the realization of the omnipresence of eternal good.

To the pagans, Christmas represented the restatement of all of these beautiful ideals. Among the Romans, it was customary upon that day for free men to exchange their garments and their burdens with slaves. All inequality and perversity were presumed to be at an end; for all creatures of every station participated to some extent in the solar bounty and, forgetting the intervals of rank or opinion, gathered upon that festive day to pay homage to the one source of all. The Virgin of the year had given birth to her child, the agony of suspense and despair had passed, the eternal promise had again been fulfilled. Darkness was not to prevail, and all men were to have another year in which to acquire truth and immortality. So the little Sun-child becomes the eternal Santa Claus, for he brings to every man *Future*, the gift of a new span of existence, a new possibility of accomplishment.



Zodiakos

The Circle of Holy Animals

(Continued)

VIRGO

The constellation of Virgo introduces a new element in zodiacal symbolism. Like the preceding signs, two definite and almost opposing doctrines are concealed within the single figure. This constellation of stars is supposed to have the rough form of a female figure carrying a sheaf of grain in one arm. Virgo, the World Virgin, represents the beginning of harvest and is one of the zodiacal symbols of abundance. On the other hand, being the house of the Sun's decreasing light, she is employed (as the legend of Samson and Delilah) to signify the temptress, who lures the Solar Man from his path of power, and, cutting off his rays, causes him to lose his strength. Virgo is the throne of the planet Mercury and in this respect becomes the symbol of a divine scheming. Life to a great degree is a continual plotting towards some rather indefinite end. We know that in antiquity the figure of the Virgin was continually employed to signify the Mystery Schools. While the fact remains unsuspected by the majority, even the modern Masonic Order is essentially a feminine institution. The thought is well expressed in an ancient Egyptian tablet where Isis is described as the Mother of the Mysteries. The secrets of regeneration, as has been previously indicated, were always concealed in Egypt and Persia under the more natural symbols of generation. The adept, or initiate, was born by an Immaculate Conception, being the progeny of the Mysteries. While a feminine sign, Virgo is the throne of an essentially masculine potency, and Mercury (or Hermes) is the Lord or Keeper of the House of Wisdom. Consequently, to the profane, Virgo was symbolic of autumnal abundance, and also of the various institutions erected by mankind and controlled by what we may

please to term the human intellect. The latter institutions ultimately overthrow civilization; for, tempted by power, the mind forgets the origin of its own creations and by ascribing a divine origin to its own conclusions, falls into the snare of the temptress.

In the Mysteries, however, Virgo becomes the house or body of wisdom, symbolic of the negative pole or vehicle of Hermes, the mind. To the human mind, the body must always be negative and hence symbolically feminine. To Virgo, therefore, the hierophants ascribed the key to the rebirth of the soul through the Secret Doctrine. This Secret Doctrine itself then becomes the principle for which Virgo stands. Here also is the weeping virgin of Masonic symbolism—Isis, the Widow, who, gathering up the parts of the dismembered Osiris, in this way collected the fragments of the Secret Doctrine. In Freemasonry, the widow's sons are the initiates and Virgo is herself Freemasonry left widowed by the murder of the Builder.

As stated before, Mercury is the symbol of scheming. To the profane, scheming implies the plotting whereby men deprive each other of their common goods. In the Mysteries, however, scheming signifies the conclave of the wise in which those who have beheld the truth plot and scheme together not to a nefarious end but that they may discover some method by which wisdom—which is the common goods of the elect—may be safely distributed among all men to the glorification of the Creator and the resurrection of the martyred Builder. The profane scheme how they may take; the wise, how they may give.



The ALL-SEEING EYE

BEING A MONTHLY MAGAZINE

By

MANLY P. HALL

DEVOTED TO THE SEARCH FOR THOSE
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AND PHILOSOPHIES OF ALL AGES

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The EDITOR'S BRIEFS

Mr. Hall opened his first series of public lectures in New York City at the Pythian Temple, 135 West 70th Street, Wednesday evening, February 4th. The lecture series there will continue for three lectures a week until the end of March. There has been a splendid attendance at all of Mr. Hall's New York lectures and the various organizations for which he has spoken have co-operated enthusiastically towards the success of the campaign.

Among the lectures given by Mr. Hall for special groups during the last month was one for the New History Society in the ballroom of the Ritz-Carlton Hotel, and another for the American Society of Psychical Research in the historic old Hyslop House.

The Macoy Publishing Company, 35 West 32nd Street, New York City, has taken over the publishing rights of Mr. Hall's little book, *The Lost Keys of Masonry*, and is publishing a new and improved edition which will be off the press about the same time as this magazine. The new edition will consist of 5,000 copies nicely bound in cloth. The size of the book will be increased to $7\frac{1}{4}$ x 5 inches, 128 pages, printed in 12 point type on book paper, and the entire text will be edited and reset.

McKay Publishing Company of Philadelphia also informs us that the new and enlarged edition of Mr. Hall's *Astrological Key-Words* will be available for delivery within two weeks. Those who have been waiting for copies of this book should write in to our office as soon as possible.

While on the subject of books, if there are any of our friends who have not yet secured a copy of Mr. Hall's *Encyclopedia of Symbolism* (of which an ad appears on the front inside cover of this magazine) we would suggest that they either secure or reserve a copy immediately, as the New York friends are buying up the remaining copies very rapidly.



The City of the Gods

Contrary to the generally accepted belief, the most highly initiated philosophers symbolized the eternally existing state of divinity by darkness rather than by light. In all the cosmological systems of the enlightened pagans there was first darkness—an immeasurable extent of profundity which defied definition. From this darkness, which is the first God, proceeded Light, the secondary divinity. Light moved upon the face of Darkness and through its activities the world, or embodied divinity, comes into manifestation. The radiant spirits of Light set up their temporary kingdom in the midst of the darkness. But Light is finite and Darkness is infinite. In the last Age the night of oblivion descends once more upon the universe and the sovereignty of the darkness is re-established.

Unaware of that dimensionless goodness which abides in space—the true God of the enlightened—aboriginal peoples conjured up a horrible monster to fill the interval that incipient reason could not bridge. Darkness became the symbol of an oppressing spirit continually plotting the destruction of light. Primitive man could not know that in the symbolic language of the sages darkness signified not only ignorance but also that supernal wisdom which so far transcends human faculty that its mysteries cannot be spoken or revealed through symbols or even arcaneously intimated—a wisdom to be discovered only by such as through the perfection of their parts are themselves mingled with this pure and abstract state.

The threefold darkness, the ever-existing reality described in the Chaldean oracles, is the symbol of all

that is concealed or that pertains to such heavenly and sacred mysteries as were necessarily obscure to the profane. Lest the unworthy accidentally discover some clue to the more vital secrets of Nature and for lack of personal integrity thereby hazard universal order, the ancient priests purposely confused the divine symbols, revealing only to the initiated the whole of the secret doctrine. Yet these same priests did not achieve secrecy by actually mis-stating the great truths but rather through a false *emphasis* as in the case of the Great Lights of the Masonic Lodge.

Realizing that the greater mysteries were always veiled and that no word was spoken concerning them save to the elect, we may suspect that the absence of a light in the North or a visible door in the northern wall of the divine house is of special and most profound significance. "To all Masons," writes Albert Pike, "the North has immemorably been the place of darkness; and of the Great Lights of the lodge none is in the North." The careful phraseology which Pike used is worthy of consideration. He dismisses the subject of the northern light without in any way compromising the integrity of the ancient tradition. The three blazing candles, through their very brilliance, attract the mind, focussing thought upon themselves with the result that the neophyte, who has not yet learned the fallacy of the evident, fascinated with their splendor, ceases to ponder, or more correctly, ignores the dark and empty angle of the North. Translated into terms of ordinary living, we are all so fascinated by the creation that we are utterly oblivious to the presence of the Creator. The Gods seated to the northward were invisible, veiled by their all-sufficient darkness, and were not to be subjected to the scrutiny of the profane. Their thrones were not lighted and even their presence came to be forgotten. The Stygian night of the Mysteries is impenetrable to all who have not been raised into the presence of the hidden God.

To the philosopher, therefore, it becomes evident that the North is the most mysterious and secret corner of the world and in its dark recesses are concealed

many of the deepest and most priceless secrets of the soul. These must remain hidden until the Master Builder, having fulfilled the Great Work, is enabled, like the holy Nazarene, to pass through the closed wall and enter into the sovereign darkness which is the great God.

In quest of a fuller exposition of this most sacred tradition, let us consider the ancient mythologies which constituted the mystery languages of the pagans. The old Egyptians, regarding their empire as a miniature or model of the universe, divided it into a northern and southern region, or hemisphere. These were united under the double crown of the Pharaoh, the red crown of blood being assigned to the North and the white crown of milk to the South empire. The more important of their divinities were conceived of as twofold to agree with the divisions of the world as, for example, the double Horus and the double Typhon. In the Orphic traditions appears the symbolism of the World Egg, the upper half of which is of gold and the lower silver to signify the celestial and terrestrial spheres. The dwellings of the gods and immortals were in the superior or upper hemisphere, in fact at the most northerly point of the World Egg, while to men and demons and elemental creatures was assigned the lower or inferior hemisphere.

The metaphysical systems of the Tibetan Lamas, having been derived for the most part from the early Vedic traditions of India, contain a most illuminating account of the great North Polar or axis mountain of the world—the Hindu Meru. The mountain Ri-Rab which is the Tibetan name for Meru, is described as eighty-four thousand miles high. It is surrounded and isolated from the inferior creation by a great ocean and in this ocean, supported by bases of solid gold, are the four imperishable continents. From this description it is evident that Ri-Rab is not only the sacred mountain but also the Imperishable Island, the golden cap of the goddess of the world. The whole universe itself rests in space and, as L. Austin Waddell writes, is supported upon a warp and woof of blue air woven like crossed thunderbolts. In this curious symbolic

scheme the whole universe is also surrounded by a double iron wall, three hundred and twelve miles high. While such symbolism is extremely crude, it is also most vivid and reveals an understanding of certain profound philosophic truths which every student of philosophy should thoroughly comprehend if he hopes to achieve the fulness of rational enlightenment. When the Tibetan priest makes his offerings, which are called the Mandallas, or offerings to the universe, he first places in the midst of the thirty-eight diagrams constituting the Great Wheel a handful of rice which represents Mount Meru which every Lama recognizes as the axis of the world.

Turning to the source of the Tibetan tradition, we will benefit by a consideration of the old Brahmanical accounts. In *The Hindu Pantheon* by Moore are to be found several additional thoughts concerning the Meru, or sacred mountain. Slightly paraphrased, Moore's statement is as follows: The Asuras (the opposers of Light) under the dominion of Yama (the god of death, regent of the South, and king of hell) symbolize the stars of the Southern Hemisphere and their prince himself holds court in the Antarctic circle. These Asuras are frequently at war with Indra, the god of the firmament and the Suras (light spirits), whose abode is the Northern Hemisphere. The metropolis of the Northern Hemisphere is Meru, the Olympus of Indra, the celestial North Pole, allegorically represented as a mountain of gold and gems.

In the *Surya Siddhanta* it is written that the Mountain Meru penetrates the entire core of the earth, protruding at either end. Its southern extremity is hell and the abode of demons, and its northern extremity heaven and the abode of the gods. Several writers, in describing this axis mountain of the earth, have affirmed that the great pyramid was designed by the ancients to symbolize the immeasurable splendor of the great Meru. As the heavenly mountain is declared to have existed in the seventh (some say the eighth) zone of the world, it becomes the Sacred Island, the first of the great continents of the earth and the paradisiacal Eden from which humanity was

exiled, for it was written in the ancient Scriptures that mankind was driven from the mountain.

Meru is the prototype of all the sacred mountains, whether termed Olympus, Asgard or Moriah. The Shamballah, rising as upon an open lotus bud upon the triple crest of the polar mountain, is the pattern for all heavenly cities. In their philosophical geography the initiated pagans established what they termed the high place of the earth. It was a comparatively simple matter as the Ptolemaic concept of the geocentric solar system formed a perfect background. Above the earth were the seven concentric circles of the planets, these in turn circumscribed by the zodiacal wall which was called the Empyrean. It was from the substance of the stars of the Milky Way, themselves part of the wall of heaven, that the souls of incarnated men descended into matter as recorded in the Pymander of Hermes. The Holy City stood on the outer surface of the Empyrean at the point corresponding to the North Pole of the sphere of fixed stars. It was here that the twelve divinities which were called the intellectual gods and typified the hours of the day ruled the sphere of light as the Izzards of the sovereign sun. In like manner upon the southern extremity of the globe of the Empyrean stood the inverted city of destruction, the evil abode of the twelve Izzards of darkness under the dominion of Ahriman, the adversary.

The world was, therefore, regarded as consisting of two empires, that of light and that of darkness united in a sort of truce at the equator. These two empires continually battled against each other for the period of a Great Year at the end of which time an armistice was declared. The gods and their shadows, the demons, were then reunited. After a certain period the light was again divided from the darkness and the war continued for another age. All of this symbolism is preserved in the zodiacal mysteries which are of vast philosophic importance when properly understood.

The modern Freemason may ask of what use is all this archaic knowledge or belief in these enlightened days. While there are many answers to such a question, all of which are more or less relevant, it

seems that one is particularly apt. If the knowledge concealed in the Masonic symbols is of no value, or of comparatively little importance, why should these symbols be so sedulously perpetuated? Why arrange the lights of a lodge in the mystic south-pointing triangle, if the secret is unworthy of scholarly investigation?

Thousands of years after the illustrious pagan initiates had formulated their systems and departed to their reward, St. Augustine, proselyting a faith which he desired to be considered new, followed the ancient pagan system and divided the world into two great hemispheres, called "abodes" by the Egyptians and "cities" by this eminent church father. The superior world or city St. Augustin termed "the City of God"; he pictured it as a glorious community in which the blessedly enlightened dwelt together in a pure communion of spirit. The second, the inferior city or world, he designated "the City of Men," a community continually opposing the purpose of divine will. Human reason, reduced to the status of mere opinion, by the necessary limitations of mortal perception, established in the City of Men a reign of confusion and sin of which the city of Babylon or the mythological tower of Babel was used as an appropriate symbol. But as Babylon stood upon the plains beneath, so Nineveh raised its proud head from the crests of the towering hills, a prototype of the New Jerusalem. The old sages, not being restricted by the narrow perspective of modern literalists, never confused the outer structure of a fable with the sacred mystery which it was created to conceal. Hence, while the uninformed might visit Delphi to worship the navel stone of the earth, the wise were never deflected from the true purposes of philosophy by such superstitions as afflicted the ignorant. The Double Empire of the World, the mysterious two within the one, thus remained a magnificent philosophical verity, key to the whole anthropomorphic plan, until the Middle Ages (which handled abstractions roughly) corrupted the whole metaphysical system of the first philosophers and debased the

City of God to a *place* susceptible of geographical location.

The pious Christians, turning from more relevant labors, occupied themselves for several hundred years with the questionably productive task of counting the golden flagstones which paved the Holy City, and in various efforts to describe the peculiarity of its architecture or the interesting features of its environs. Enthusiastic religionists declared it to be a self-evident fact that by the City of Men the envisioned seers had intended to depict the physical world in every respect the antithesis of the heavenly community. As there could be no evil in the divine city it seemed necessarily to follow that there could be no virtue in the human abode. Man was in dire straits indeed for he was not only born in sin and conceived in iniquity but the sphere into which he was ushered with such an unpropitious beginning was but one composite evil composed of an infinite number of smaller snares and pitfalls. In the midst of this distressing environment, man could only console himself by envisioning the condition of more noble creatures who through excess of piety were privileged to inherit the Elysian Fields of the pagans then operating under Christian management. The very dangerous belief was formulated that man possessed no innate capacity for virtue and no possibility of inherent perfection and his only hope of glory lay in continued penance to atone, in part at least, for the calamity of his existence.

Thus the misunderstood doctrine that all men were evidence of the carnal sin of the original Adam, and the sidereal universe itself but the abode of fallen spirits for which there was no hope save heavenly grace, became the inspiration for ages of fanaticism and religious intolerance. To the same degree that religion departs from the doctrine of redemption through individual effort it departs not only from truth but from morality and ethics. A doctrine is most malicious which rests the destiny of mankind upon the whims of some erratic agent. Even Christianity could not succeed upon such a tenet and was forced to com-

promise its original position and find at least some place for "works" in its mechanics of salvation.

The Mystery Schools were established as institutions for the promulgation of spiritual education. Their duty was to acquaint mankind with adequate knowledge concerning the processes of philosophic improvement. Through rational discipline and the perfection of his soul, the wise man was enabled to become one of that enlightened order which dwell together in the City of God.

The adepts of the old world were bound together by a common knowledge of certain great truths. These truths which were concerned with the noble purposes of living, were not to be found in any generally revealed system of learning. To these masters was communicated the true significance of the Mountain of the Mysteries, upon whose summit stands the temple of the everlasting truth served by a hierarchy of enlightened and perfected initiates. This temple stands upon the highest point of the earth and like the Caaba at Mecca is presumed to be located directly under the everlasting house of the gods in heaven—the Pole Star. The mystery of this is revealed in the vision of Hiouen-Thsang, who beheld a mighty pillar of pure light rising up from the earth, its lower end resting upon the dark body of matter and its capital supporting the ridge-pole of Shamballah.

It is our purpose to suggest an interpretation of this eternal allegory upon three planes or divisions of life. In the microcosm or the body of man, Shamballah signifies the brain as the positive pole of the consciousness of the human spirit. Thus the intellectual monad or the thinker is the regent or prince of the body, to whom is given dominion over all the functions and purposes of the outer life. At the northern or upper end of the spine, which is the axis of the body, stands the city of the intellectual regent of life. He is enthroned amidst the twelve convolutions of the brain who are his spirits, ministers, and Suras. The four imperishable continents over which he rules are the seed atoms or monads of the four bodies which produce from themselves the phenomena of the se-

quences of incarnating personalities. As Atlas bears the heavens upon his shoulders, so the spine is the mysterious column which supports the ridge-pole of Shamballah. A man of scientific propensities, in discussing the problem of electricity, declared that he regarded the brain as a transformer or transmitter of the vital electricity of life. This is in perfect harmony with the ancient traditions, for the regent of Shamballah was not the king but the ambassador or transmitter of the king. The supreme king holds court only in the innermost recesses of the heart where he is the seat of the subjective life.

A very interesting sidelight upon the thought of rulership can be gathered from the traditions of the caravan routes. All caravans are under the control of three heads; first there is the master of the caravan who is the inclusive ruler of the whole enterprise; then there is a second official who is called the master of march. The moment the caravan begins its travelling for the day, the master of the march comes into authority and remains sole dictator of its course until the encampment is made for the night. The third officer is called the master of rest and refreshment and he has undisputed sway during all the periods of encampment. Interpreted in terms of the body, the master of the caravan signifies the heart for it is the overseer of the whole; the master of the march is the brain which has dominion over all of the activities of the life; and the master of rest and refreshment is the generative system or physical nature manifesting the recuperative power of Nature. The master of march as dictator of means has undisputed sway over the daily activity of the soul. For this reason to the average person the regent of activity is the true ruler but only to the initiated does it become evident that the mind simply follows the patterns set down by the unseen One—the heart-dweller.

In the divine government of the earth, the polar axis becomes the Great Spine and the degree of the inclination of this axis is the clue to the spiritual status of the planet. The lord of the earth dwells in the core thereof surrounded by twelve concentric strata,

each of which is the pole of a conscious intelligence. His regent, the master of the march, the Being who has control of the whole activity of the planet, holds court in the fabled Shamballah, the heavenly city that exists in the superphysical strata of the earth held up by the mysterious lotus blossom of the pole. From the sacred Shamballah come forth the edicts of progress and purpose. Here are determined those major policies by which the direction of earthly march is decided. Simply stated, the Regent of Shamballah is the Mind of the earth, and as the nerves of the human body convey the impulses from the brain to all the parts and members, so the Great Prince is vassaled by a host of horsemen who, receiving his instructions, hasten with them to all parts of the world. These horsemen are in reality the adepts and initiates through whom the Mind of the world controls the segments of society.

In the third or solar order, we find the Shamballah located as previously intimated—upon the outer shell of the Empyrean, where it signifies the seat of Universal Intelligence. In all parts of creation the creative agent is manifested by what Jacob Boehme called the Two Witnesses. These witnesses are the regents of mind and matter—the masters of march and rest. They are signified as competitive spirits, each plotting for supremacy—not so much for themselves as for the elements which they represent. Black magic is always represented by an inversion or perversion of power, so the black Shamballah seated at the lower end of the great axis, is always declared to point away from the North Star, which is the sacred point by which the order of Cosmos is maintained. Of course, in reality the North Star (whose nature and position is revealed by the seven Rishis, the wise men of the Great Dipper) is again only a symbolic term to represent a divine principle, for the mystery of the North Star is too profound for the comprehension of men.

Numbers as Related to Man and the World

To the materialist, man is simply a physical organism, the supreme accomplishment of natural biology; individuality is the result of a super organic chemistry and the individual but one of innumerable foci established by energy for no particular reason upon the broad expanse of matter. As immortality has not been scientifically established, it is either denied or ignored, and, turning to the problems of the external life, the mind becomes hopelessly enmeshed in the physical elements of being.

To the religiously-minded, man is a compound of spirit, soul, and body. Spirit is an extremely attenuated essence—an emanation from divinity—and partakes of the immortality of its own source. Soul is a grosser essence which, through mingling with the material universe, becomes so defiled that it is in danger of annihilation. Through piety and the precepts of the faith, the soul may be rescued from its predicament to become a sort of wedding garment in which the spirit may robe itself when functioning in the presence of the Creator. Body is an irrefutable evidence of carnal sin, the continual adversary of the spirit and its purposes. Some of the early Christians affirmed that the flesh of the redeemed would be resurrected upon the last Great Day, but this doctrine lost favor when subjected to a critical analysis. A few, however, still cling to it even in this age of comparative enlightenment.

To the philosopher, man is a microcosm—that is, a miniature universe in which are mirrored the structure and activities of the entire sidereal system. Working from the premise that a knowledge of the universe is necessary to the understanding of man and, conversely, that a knowledge of man is necessary to the understanding of the universe, the enlightened of all ages have recognized in the human constitution a

text-book setting forth in simple and direct form the whole drama of existence.

From those eminent authorities of the past to whom we are indebted for nearly all the fundamental principles of what we term knowledge, we can learn much of first importance regarding the constitution of man. India, China, Persia, Egypt, and Greece are of one accord in their secret doctrine. It is impossible in a brief article to examine critically their profound and complicated systems. Suffice it to say, that symbols were employed to represent the various departments of the soul and that the Greeks, concealing their whole metaphysical system under the science of mathematics, chose numbers as the vehicles of their abstract ideas. Several systems branched off from the mathematical philosophy of the Pythagoreans, and these, functioning in specialized fields, have contributed confirmatory evidence from their own spheres of experience. Socrates realized that man is the most imminent mystery and that each of us must stand dumb with wonder in the midst of the miracle of his own self.

Thus, to this age many of the deepest truths in Nature are shadowed forth through the numerical symbolism of the ancients. As an old Pythagorean might have said, numbers evoke from the soul that reflects upon their mysteries the several realities for which they stand. To the philosophers, numbers were magicians continually invoking facts by their ever-potent charms. The purpose of this article is to consider briefly how the Pythagoreans applied numbers to the occult anatomy of man so that each of the numerals became significant of some divine reality. Through meditating upon the mystery of numbers, knowledge was increased, arrangements and proportions made evident, and most obscure secrets clarified. As Albert Pike has said, "The science of numbers represented not only arithmetical qualities, but also all grandeur, all proportion. By it we necessarily arrive at the discovery of the Principle or First Cause of things, called at the present day The Absolute."

Number 10 must always stand for the wholeness or completeness of man, for his parts are diagrammatically revealed in the mysterious Pythagorean pyramid of ten dots—the *tetractys*. The *ten* is referred to as the number of the world because the *cipher* which signifies the creation is of no value unless it is preceded by the *one*, the symbol of the ever present divinity. The *cipher* therefore becomes the symbol of a mirror in which the *one*, reflecting itself, establishes the world. In man the *one* is the spirit and the *cipher* the body, the two extremes between which stand in concatenated order the other numerals as steps or rungs upon a ladder.

Number 9 was declared by the Pythagoreans to be the symbol of mankind to indicate that all humanity falls short by one numeral of the holy perfection. It is the number of the pre-natal epoch and also of the Mysteries, and its form is that of a human embryo. It was declared by the ancients to signify the mystery of religion and, strangely enough, in astrology the ninth house is the house of religion. It may be regarded as the nine inferior Sephiroth as yet not re-united with the Crown or the most holy One.

Number 8 was called by Pythagoras the little holy number and referred to as the number of the wise men. The *eight* is the soul of the seven and is, therefore, the number of the personality, which is a chemical compound created by the blending of the seven planetary impulses. It is the eighth god above and the eighth world below. It is the number of our sun which is declared to have been not of the sacred Seven but to have been one left out.

Number 7 is one of the most significant. It stands for the Builders or, more correctly, for the wholeness of that power of which the Builders are the fractional parts. The Builders are technical six parts of the seven, the remaining one or unity being that by which all are bound together. Hence, the mystery of the seventh day in which no creative work was accomplished but which was the rest after labor. The *seven* not only signifies the active agencies which conspire

to precipitate the mortal personality, but in the human body is the sacred number of the heart which contains six chambers bound together by the wholeness of the organ itself.

Number 6 reminds the student that the Elohim or Builders are seated in the six directions of space as described in the Sepher Yetzirah, and that the seventh or the holy one was throned in their midst. This mystery is shadowed forth in the sun and the six attendant planets known to the ancients. The *six* is furthermore a symbol of body because it is the number of the surfaces of a cube; and the cube is the symbol of matter because it rests upon a surface whereas the sphere is the symbol of spirit because it rests upon a point.

Number 5 invokes to the mind of the philosopher the shadow of the elements, the four grosser of which are suspended in the fifth or intangible ether. The *five* likewise becomes the symbol of the soul in that the soul is an ethereal matter, being the fifth or *quint-essence* of the body. The *five* is also the symbol of marriage and the hermetic union because to the Pythagoreans it was the first combination of an odd and an even number, the two and the three—negative and positive.

Number 4 reveals the mystery of the four worlds in which creation takes place and of the four lesser elements which are united in the compounding of bodies. The *four* is also the symbol of the Demiurgus or Builder—the god of the inferior world. In man, the *four* reveals the sacred square consisting of the mental, emotional, vital, and physical natures.

Number 3 signifies the hypostases of the creative force—the Trinity not only of the Christians but also of the enlightened pagans. It was declared by the Pythagoreans to be the first number as it was the manifested pattern of the divine purpose. In the body it corresponds to the three major divisions, the heart, the brain and the generative system as the thrones of the three Logoi.

Number 2 witnesses the first division by which, in order to manifest as particulars, generals (prin-

ciples) must first separate and by dividing themselves against themselves and opposing themselves to themselves spin the web of being between their poles. To the Pythagoreans the *two* was not a number because, like the sperm and the ovum for which it stood, it was not apparent in the objective structure but pertained to the sphere of principles.

Number 1 is the immovable First Cause through the permanence of which all realities are assured. The *one* is the spirit which not only is in heaven but is itself heaven and includes the inferior worlds within its own nature. Philosophically considered, the *one* is no number, but simply a witness of the eternal state which is God.

Speculations as to the Nature of Pluto



ANCIENT astrologers achieved a very high degree of skill in prognostication without considering either Uranus or Neptune. Regarding the sun and moon as planets, the Chaldeans based their horoscopic calculations upon the aspects of seven bodies in their relationship to the spot on earth where the native was born. The accuracy of astrology prior to the discovery of Uranus and Neptune indicates that these two planets were not essential factors in the reading of an ordinary horoscope. Their influence upon the ordinary individual was comparatively negligible.

Within the last century startling changes have taken place. Life has become much more intensive and complex than in earlier ages. We are daily confronted with problems beyond the wildest imaginings of the old star-gazers. The Uranian qualities, for example, which were practically latent in the Egyptian were re-

leased upon the world at about the time of the French Revolution. It has been well said that those forms of learning which are now the common property of man were once the most closely guarded secrets of the pagan priestcrafts. Thus the Uranian and Neptunian influences were felt only within the temples of the Mysteries—*institutions dedicated to the sciences and philosophies which were under the particular patronage of these exalted rays.* When science, philosophy and occultism were released to the masses and became part of the lives of uncounted millions, new forces swayed society and mankind in general came *en rapport* with the stars of the wise.

Pluto, a dark mysterious mass whirling on the newly-established boundary of the solar system, has now been added to the planetary family. Astrologers everywhere are speculating as to the nature of the influences which Pluto will unloose upon mankind. Believing that there is a power which so firmly guides the destiny of the universe, we feel that the name *Pluto* was not given to this planet by accident. We affirm this even in the face of a general discontent, for many astrologers feel that a more elegant and optimistic title should have been chosen. No sooner had the planet been discovered than the whisper went around, "It must be the higher octave of something!" There is just a question in my mind as to the utter validity of the octave theory. I think we shall find that these planets now referred to as octaves of lower planets have distinct individualities of their own. It has been suggested that Pluto was the higher octave of Mars. If it is demonstrated by experimentation and observation that Pluto has a martial spirit, it will probably be assigned a throne in the second half of the constellation of Scorpio. Regardless of whether it is accepted as an octave of Mars, we feel that its affinity to Scorpio is evident from all available information.

Affirming that Pluto was probably better named than the average astrologer realizes, let us see what we can discover from the name which will help us to understand the nature. Pluto was the third person of the inferior Triad of the Roman divinities. The

inferior or material universe was divided into three parts, of which the spiritual was ruled by Jupiter, the intellectual by Neptune and the physical by Pluto. The great subterranean cavern in which Pluto held court simply signified the cavernous interior of the World Egg. Although Pluto was popularly regarded as a god of death, he was in reality the regent of the physical universe and corresponded to the Ego or incarnating soul of man. This Ego holds court in the dark recesses of the physical body even as Pluto dwelt in the gloomy depths of mortal natures. In Freemasonry, Pluto is a variation of Hiram the builder, therefore in certain of his most secret mysteries the death and resurrection of Pluto was celebrated.

From the Egyptians we can learn much. The Pluto of the Romans, having crossed into Egypt, was worshiped there in the form of Serapis, according to Julius Caesar. The Serapean cult in Egypt was not part of the early theology of the Egyptians but flourished almost contemporary with Christianity. The Emperor Hadrian, in a letter to Servianus, declared that the worshippers of Serapis in Egypt were Christians, and that even the bishops of the church did honor to this god. Critical investigation reveals therefore that Serapis were recognized as a prototype of Christ. In his *Gnostics and Their Remains*, C. W. King observes, "There can be no doubt that the head of Serapis, marked as the face is by a grave and pensive majesty, supplied the first idea for the conventional portraits of the Saviour." It thus appears that while to the ignorant multitudes Serapis, or Pluto, was held up as a symbol of sorrow and death, it was recognized by the initiated priests as figurative of resurrection and immortality. This is not the only example of deities whose inner meanings were reserved when exposed to the profane.

In India, the god Shiva plays the dual role of destroyer and creator. The consistency of the position is only evident to the enlightened. Yet if we will think carefully we will realize that every creator is a destroyer and every destroyer a creator. Remember the old truism, "Disintegration always takes place that

reintegration may follow upon a higher level of manifestation." We realize even in daily life that we grow more rapidly through adversity than through success; the more we are opposed, the more certain we are of accomplishment.

Serapis, the Alexandrian Pluto, was the god and patron of learning and the Serapeum, in which stood the most famous of his images, also housed the famous Alexandrian library, the greatest institution of learning ever raised by the pagan world. Approximately 385 A.D., Theodosius published his memorable edict ordering the destruction of the Serapeum. An incited Christian mob literally tore the building stone from stone, destroyed the books and, lighting such stuff as was inflammable, turned the whole edifice into the blazing funeral pyre of the sad-faced god. Serapis fell and with him perished the wisdom of uncounted centuries.

The question may be asked why should a god of wisdom be also regarded as a god of death. Socrates, dying, ordered the sacrifice of a cock which was the usual sacrifice of a neophyte entering the temple of the Mysteries. It was written repeatedly and inferred time without end that the god of death was the custodian or keeper of the mysteries of life. In the New Testament it is declared that death is the last enemy to be overcome, therefore death stands on the border line between mortality and immortality. The philosophic death of the Mysteries was the true gate of initiation. The illumined sages used terms borrowed from the outer life of man to symbolize the phases of his inner or spiritual consciousness. Serapis was, therefore, the god of the philosophic death, continually destroying the old and giving place to the new. He was the patron of all such forms of learning as contributed to the well-being of the human soul.

As the patron of essential learning, Serapis was furthermore the guardian of the Mystery Schools, in fact, a personification of them. From this it may become evident why the initiation ceremony was given

in crypts and vaults and the very sanctuaries themselves were patterned after tombs. This was said to be because all who entered them died, for the man who came out after the ceremony was not the man who went in. He might appear to be of similar features and proportions, but his old self had died and a new and immortal self had taken its place. Even today in certain of the Christian mystical institutions, entrance into holy orders is regarded as equivalent to death. Therefore, the brother leaves his name and personality behind him and, once within the cloister, is regarded as a person dead to and separate from all the concerns of outer life. Sometimes a nun taking the final orders, in order to emphasize her separation from the world, is actually placed in a casket, where her friends and relatives see her for the last time as though she were actually dead. From these suggestions it will be evident how death was used to symbolize a new life in God.

With Serapis the Mystery Schools of the ancient world fell, destroyed by the ignorance of the mob. For sixteen hundred years religious ignorance has reigned upon the earth. The philosophers, driven into cellars and garrets and persecuted by unenlightened despotism, have dreamed of a better day when wisdom will again be established upon the earth. One of our most conservative and materialistic thinkers, Joseph Wood Crutch, in his book *This Modern Temper*, declares that the re-establishment of the ancient Mysteries is inevitable before the end of the present century. May we hazard the speculation that Pluto may prove to be the star of the Mystery Schools, and that the discovery of this power in the heavens heralds the awakening of the human soul to the great realities of the spiritual world. Scorpio is the house of initiation, for only when the sun is in certain degrees of this sign are candidates taken into the invisible world. It would, therefore, be proper for Pluto to be enthroned in the second half of this sign where the sacred degrees are located.



Tarot Symbolism

THE FOURTH
NUMBERED
CARD

THE
EMPEROR

4 L' EMPEREUR 7

To the Pythagoreans the four was a most sacred number and it was the common practice of these ancient philosophers to take their oaths upon the Tetrads. Thus they always referred to the four as the noble number—sire of gods and men. A further clue to the secrets of this number is that it occupies the central position in the holy seven. In the ancient order of the planets, the sun is the fourth from the top and also the fourth from the bottom. Four, therefore, becomes the symbol of equilibrium. Equilibrium in turn signifies permanence—that which abides, for, while unbalance destroys itself, equilibrium constantly fortifies and strengthens its own nature.

In the system of divine mathematics, the ten, the most sacred of all numbers, in that it sets forth the return to unity, is composed of the sum of the first four numbers. Hence these numbers symbolize the four worlds which, by their union, constitute the nature and body of God. Four is the numerical equivalent of the world and in the Mysteries the world was a god, or, more correctly, the manifesting body of a divine agent.

Through an analysis of the symbols upon the card, we discover that the Emperor is the first and heavenly Adam—the Macrocosm. The face is in profile, in harmony with the ancient traditional belief that the divine Man has but one eye. The golden helmet arcaneously intimates the mystery of the North Pole and the white hair and beard reveal that he is the Ancient of Days—the Grand Man of the Jewish Zohar.

The cube upon which the Emperor is seated and which is his royal throne reminds the student of the six directions of space referred to in the Sepher Yetzirah. The cube always signifies the sub-Saturnian sphere whose departments are under the rulership and administration of the six Sons of Binah, the third Sephira. In the Qabbalistic system, the third to ninth Sephiroth, inclusive, are the Elohim or Builders over which rules the Great King who is the first of the seven. In many of the Tarot decks the body of the King takes the crude form of the ancient alchemical symbol of sulphur which is thus revealed as the Lord of the chemical elements. In one hand the King carries the orb, an ancient symbol of salt. The globe part of the orb, if turned sideways, becomes also the Hermetic symbol of vitroil, one of the most secret and important of all the Hermetic mysteries. In his other hand the Emperor holds aloft a scepter. In some decks this scepter is surmounted by a trifoliate figure and in others by the solar globe. In either case the scepter reveals that the Great King exercises his dominion through the medium of the solar ray. He wears golden armor and over it plates of steel. The plates of steel establish the connection between the great King and Aries and in some of the more recent decks of cards the throne of the Emperor is ornamented with the horns of rams. In the old figures of Isis she is shown standing upon a pedestal ornamented with rams' horns to represent the release of the generative force at the vernal equinox when the sun is in Aries.

From all his symbols, therefore, the Emperor is revealed as the lord of the world and in his Gnostic sense this king or creative force is expressed by the sun in Aries. To render more evident the ancient symbol-

ism, we have added to the upper corner of the diagram a small white shield containing four eyes arranged in the form of a rough square. These eyes signify the four beasts of Ezekiel and Revelation—the Mercavah or mysterious living throne in which the glorious king of the world is seated surrounded by the wings of the Cherubim. It should further be remembered that the cube is not so much a symbol of matter as it is a symbol of the material sphere as a whole. A little realized guide to the whole mystery lies in the fact that the cube is primarily the symbol of a three-dimensional body. The mystery of the cube lies in its relationships to dimension rather than its own shape. The cube is the perfect three-dimensional body and hence represents to the philosopher the field of all material phenomena. The cube as the principle of dimension encloses within its own hypothetical boundaries all creatures who exist in place and time consciousness.

The Emperor, being the personification of the creative impulses inherent in spirit, must be enthroned upon this cube because, apart from the limitations of time and place, generation cannot exist and the King cannot be manifested. Upon one of the surfaces of the cube appears the form of a phoenix with wings out-spread. From this we learn that the Mysteries are primarily concerned with the liberation of man from the limitation of dimension. Body exists in time and place; spirit in eternity and space. Here we tread upon the threshold of the fourth dimension and the fourth world.

The Mysteries relate that in his relapsed condition man consists of a triad of causal natures, symbolized by a triangle, and a quarternary material natures symbolized by a square. Thus the seven principles, being odd in number, are only susceptible of uneven division into greater and lesser quantities. According to the esoteric instruction, it is possible by discipline to reverse the order of these natures. The highest of the four principles of the square may be dissociated from the other three and united to the three above so that the superior and divine nature becomes a quarternary or square and the bodily propen-

sities reduced to three. Thus by reversing the ancient symbolism the philosophers revealed the method of human deification. The heavenly quarternary therefore consists of God in four aspects instead of three: namely, Father, Son, Holy Ghost, and Man. By this new order the square becomes the symbol of the perfected divinity whereas previously it had represented the inferior elements.

The Neo-Platonists affirmed the four to signify the supreme intellect, so we here behold Mind enthroned upon the laws of Nature and the dimensions of the inferior world. This Mind exists in two states, either as an agent of its own purposes or of those still higher purposes which pertain to the world of spirit. Mind, lifted into union with spirit, is the fourth Logos; but dissociated from its spiritual cause, it is the Demiurgic tyrant propitiated in fear and trembling by those ancient peoples who recognized unenlightened intellect as a continual menace to the salvation of the soul.

REINCARNATION

The soul of man is like the water: From heaven it cometh, to heaven it mounteth, and thence at once it must back to earth, forever changing.—*Goethe*.

(God) sleeps in the stone, breathes in the plant,
moves in the animal, and wakes up to consciousness
in man.—*von Schelling*.

From tenement to tenement though tossed,
The soul is still the same, the figure only lost.

—*Ovid*.

Occultism in America

This is the first of a series of short articles intended for the protection of that large body of people who are seeking through the various departments of metaphysics for a more rational solution to the problems of life. An explorer, when entering into an uncivilized country, contemplates not only the beauties of the new land but also seeks to inform himself concerning the hazards of the enterprise. It is not our purpose to be unduly critical or to depreciate in any way constructive effort or the works of honest men. Our sole desire is to warn the beginner in occultism of the deceptions which are practised in this field. It is quite useless to deny the existence of fraud in matters of religion. The faithful have had their gullibility strained to the breaking point since the beginning. When Aristotle declared that all men naturally desire to know he proclaimed a common weakness by an admission of universal ignorance. Today Tibet is an excellent example of a state impoverished by the church. There are so many monks and abbots in this country that there are scarcely enough formers left to supply the monasteries with food.

Spring has come. Birds of various kinds are now migrating. The annual influx of itinerant metaphysicians may be looked for shortly. The field of popular psychology with its assorted *isms* is not what it used to be. Ten years ago fortunes were made in a few months but the tactics employed were so high-handed that even slow thinking provincials have grown wary. With each passing year the gyps are modified to meet the popular fancy. Finding that flagrant methods no longer succeed, the charlatan refines his technique. But he still uses the old reliable bait. As long as people believe that they can get spiritual without becoming spiritual they must continue to pay and pay heavily for the fallacy of their belief.

If every student contemplating taking a course of instruction in the "development" of any of the several parts of his inner nature or is on the verge of affiliating

with some body of self-denominated "elected souls," will give careful attention to the material which follows he may save himself time, money, disillusionment, and possibly more serious disaster. Not a few sincere but sentimental people have impoverished themselves, hazarded the futures of their families, and wasted the best years of their own lives in ill-advised attempts to attain that rather abstract state commonly denominated "spirituality." And, strangely enough, hardly any of these people can give even a hazy definition of what the word *spiritual* means. They are all aiming at points in the dark.

Stenographers, clerks, shop-keepers, a vast host of persons whose occupations are classified as housewives, and well-meaning old ladies on pittances attempt to buy "soul growth" at from ten to one hundred dollars per class. Some of these never wake up, but the more discerning come to the conclusion after the money is spent that the perfectly gorgeous man who was teaching them had revealed nothing that they could not have found in the free public library with a few hours' research. Hope springs eternal, however, and even unto the seven and seventieth time these optimists pay to be deceived, always vainly hoping that *this* time the priceless secret will be revealed. As one old lady once said, after the denouement, "I don't see how he could have been such a cheat—he had such beautiful eyes!"

As we watch the steady stream of gullible people who literally stumble over each other in a frantic effort to pour their hard earned cash into the bulging coffers of the metaphysical racketeers, there is but one inevitable conclusion—P. T. Barnum was right. As long as there are human beings, so long there will be foolish human beings; and as long as there are foolish human beings, they will be fleeced by "smart" human beings, and what David Starr Jordan calls "the higher nonsense" will be a lucrative profession and flourish upon the earth.

During ten years of public work, the writer has contacted, either directly or through their students,

most of the metaphysical celebrities. Through these contacts many startling and tragic facts have become evident. The overwhelming majority of these so-called teachers were just plain fakes, their pretensions utter falsehoods, and their teachings worthless if not positively dangerous. From among this collection can be selected as fine an assortment of rogues as were ever assembled to a common purpose—the exploitation of the public. Did they not mask their activities behind the cloak of religion, not a few of them would be serving prison sentences for various forms of delinquency.

This is not an effort to be malicious but to state facts as they are. We desire to render available to students of occultism in general such facts as should be in the possession of every thinking person for their protection and guidance. Seekers after truth come to me every day asking my advice particularly as to which of these itinerant metaphysical carpet-baggers they should follow. There is nothing left to do but to analyze in the light of reason and of common sense the claims of these assorted sophists. We say sophists with full realization of the implication. The Sophists were a group despised in ancient Greece because they sought to peddle the sacred traditions for an exorbitant fee.

An analysis of the whole situation reveals striking incongruities. Isis never unveils herself to the profane. Wisdom is always modest and not a little reluctant to reveal itself. Never in the history of time has truth ridden on the band wagon. Like Buddha returning to the city of his father, it comes in obscurely by the back way, barefoot and with a pilgrim's staff. A careful analysis of the literature with which the modern seer heralds his approach and recounts his excellence impresses one with the fact that he just knows more than there is to know. Even God would be abashed at seeing so much of Himself in one place. The would-be parlor adept has bad taste in his advertising and bad taste is never a by-product of good judgment. But to this heartless analysis some one will say, "But our dear leader Prof. Blitz is not a bit like

that. He is so advanced and self-sacrificing. He hasn't a commercial hair on his bald head. The ten million dollars he accumulated in the last three years was just through the realization of divine abundance." We like to be patriotic even to our follies.

Let us now introduce to you a person whom we shall call "the Professor." Like Barnum's great What-Is-It, the Professor is a composite created by blending together the personalities of several of our leading dispensers of soul culture. He may seem to some only the caricature of a man, but those who have paid and paid and paid will recognize him as all that remains when his glamor and glitter have faded and his foam has evaporated. This is the statement of things as they really are when dissected as to substance and motive.

Upon his arrival in a new community this Professor of the new and wonderful, lacking originality, will follow an old and well-established custom. He will announce a series of extraordinary and incomparable free public lectures. As the American public is hopelessly sold to the idea of something for nothing—and perfectly willing to pay for it—a fair crowd generally assembles and listens with open mouthed rapture while the professor weaves a web. Mysterious hints and strange promises break down the financial resistance and the audience is swept into the private classes en masse. The very *private* and very *esoteric* classes constitute the one great chance of a lifetime. And the price—never again will they be so cheap! The exact fee depends upon whether the Professor is working on the quantity or quality basis. If the former, the charge will range from twenty-five to fifty dollars for approximately ten awe-inspiring instructions on everything from hemstitched breathing to the discovery of a soul-mate. On the quality basis, the charge may run as high as one hundred dollars, and it has been demonstrated even in periods of financial depression that the higher price set by the learned Professor, the more anxious the public is to be initiated into his mysteries.

The private class is often followed by a still more esoteric one, for the Professor has no intention of

permitting his disciples to depart as long as there is any possibility of further exploiting them. The *very* esoteric class is based upon the old circus psychology of picking up a few dimes at the conclusion of a main performance by announcing a Wild West show. If interest should lag, it may be whispered about (secrets whispered to "old students" travel with great rapidity) that in this course the Professor will reveal his great secret of financial success or will sound the profundities of the sex problem. Either of these promised revelations brings the public in herds. Such promises are irresistible even to the so-called elect. Under the pledge of absolute secrecy and other marvellously impressive regulations it may also be possible to purchase very advanced lessons never before revealed upon this planet and never again to be revealed (we hope). The only chance to secure these instructions is to buy *now* at the ridiculously low figure of twenty-five for a dozen badly multigraphed and horribly punctuated revelations. Of course there is an added charge if a diagram of the Kundalini is included. These diagrams usually indicate that the Kundalini got lost several times while wandering through the body.

Just before departing the Professor may also initiate a few of his more advanced (and wealthy) pupils into a secret of *cosmic importance*. He has just purchased sixty-four acres of the choicest real estate in the southeast corner of the land of Timbuctoo where he is going to build a temple and start a free love cult for the propagation of advanced souls who will completely revolutionize the entire social order. For one thousand dollars cash or easy terms, you may have your initials carved in the north wing of the Professor's temple, and, as an added inducement, a one-millionth interest in the possible (or impossible) oil and mineral rights. The Professor will assure you, even with tears in his eyes, that you should not regard his offer as a business proposition but as a spiritual opportunity in every sense of the word. If you hand him over all your available cash, you are not doing him a favor; you are simply contributing infinitely to the brilliance of your own halo. He is only the humble

instrument whose life is devoted to giving mankind an opportunity to achieve. The Professor further assures you that you are one of a chosen few. This is more truth than poetry; you have been hand picked out of the mob as one of the few persons in sight who are foolish enough to fall for the idea.

Let us figure for a moment and see if we can understand the full measure of the dear Professor's philanthropy and what he really means when he says that after his vision in Peculiar, Missouri, he had dedicated himself to the unselfish service of mankind. A leading exponent in this field is capable of becoming an extremely wealthy man in a ridiculously short time with an absolute minimum of personal effort. The figures that follow are not exaggerated or in any way unreasonable. The Professor in the course of a year is able to give at least twelve courses of lectures of the fifty-dollar variety. He is also able to give twelve very esoteric classes during the same period. As these, given two a night, take less than half of a year, he will have at least two weeks of every month for public lectures, free except for collections, in order to excite interest in the gyp which is to follow. During the entire period the Professor will also sell his books, private lessons, personal advice, oil stock, chips off the Philosopher's Stone, temple bricks, world tours, etc. He may even take sufficient time off to cultivate a few silly old ladies who have more money than they know what to do with. If each of his twenty-five dollar classes have a thousand members, and several of the more expert of these professors have had as high as two thousand in a single class, the income from these alone in a year would be three hundred thousand dollars. Allowing all of the other means of revenue, including the advanced classes, to balance his overhead and advertising expense, we have a man whose income is several times greater than that of the President of the United States. It is safe to say also that there have been in this country persons of this type who in the hey-day of their glory had profits nearer a million dollars a year. The exact amount of their finances will never be known, because while things go

well the Professor is simply a business man. But when an investigation of his affairs is instituted, he suddenly becomes very religious and blandly tells the authorities that his life and resources are secrets between himself and God.

The astonishing part of the whole business is that most of these Professors have nowhere nearly as sound a foundation in psychology as the average college sophomore. They have simply bought a little book, read it for a few hours and then gone forth capitalizing a gift of gab. Of course, all of the professors are not in the millionaire class but nearly all of them are making a comfortable living on misrepresentation. They are just as surely parasites upon the social order as were the Ignorantine Friars of old.

If you can afford to go to the Professor and be initiated into his nonsense simply as a lark or that you may study the gullibility of your fellow creatures, you may find his antics entertaining and he may even accidentally pass on interesting thoughts which he has plagiarized from someone else, but any money that you have spent in an effort to be spiritually illumined by him you may consider wasted one hundred cents on the dollar. The secrets of the soul are not bought nor can they be sold and any intimation to the contrary is untrue. The average citizen, by reading for half an hour every day, from the writings of recognized authorities on whatever subject may interest him, will at the end of six months himself know more and have a more reasonable attitude than that of the average class-monger who is selling his wares to the American public. If we may be so bold, let us remind you that the term "Professor" when applied to these parlor psychologists, signifies one whose professions are without end but who is never able to demonstrate what he professes.



The ALL-SEEING EYE

BEING A MONTHLY MAGAZINE

By

MANLY P. HALL

DEVOTED TO THE SEARCH FOR THOSE
FUNDAMENTAL VERITIES EXISTING IN
THE EDUCATIONAL SYSTEMS, RELIGIONS,
AND PHILOSOPHIES OF ALL AGES

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The EDITOR'S BRIEFS

Five lectures before the New York Pyschology Club have been added to Mr. Hall's March program. The talks which are on the general subject of the philosophies and customs of Asia are illustrated with rare and unusual pictures of Oriental shrines and temples.

When Mr. Hall completes his New York campaign, on or about April 1st, he will have given over fifty lectures and numerous radio talks in that city. The conclusion of this strenuous program brings to an end his six months' eastern tour. Since leaving Los Angeles last September he has given over one hundred lectures.

In view of the ever-increasing demand for a series of lectures on the Secret Doctrine, Mr. Hall is going to temporarily discontinue his public programs to do the research work for this course. When the outline has been properly prepared he plans to give the series in Los Angeles, San Francisco, Chicago, and New York. Other cities may be added to the program later.

Delays in the publication of this month's magazine have been unavoidable owing to the heavy lecture campaign, but in the future we hope the publication will appear on time.

Through the generosity of a New York friend, five copies of Mr. Hall's large book on Symbolism are to be presented to leading educational centers of the world. Next month's issue will contain a list of the libraries to which the book has been sent. As soon as the remaining copies of this work have been placed, Mr. Hall hopes to begin work on the companion volume to be devoted to the symbolism and philosophies of Asia.



The Heavenly Fire

"The highest parts of the world are full of fire."—Anaxagoras.
"In the midst of the universe is the fiery globe of unity."—
Strobaeus.

"For the soul being a bright fire, by the power of the Father
remains immortal, and is mistress of life."—The Chaldean
Oracles.

As far back as history and legend record fire has occupied a chief place in the religious ceremonials of the human race. Pyrolatry—the worship of God under the form of flame—is almost as widely distributed as mankind itself. Practically every cult, from the primitive fetish worship of Africa to the lamps upon the altars of Christendom, employs fire to symbolize both the presence of God and the universal diffusion of His beneficence. Hierarchies of priests were created in ancient times to guard and tend the sacred altars and death was the penalty for the neglect of the fire. The Druid priests brought the flames from heaven and concentrated the solar rays through polished gems in the equinoctial ceremonies and the vestals of Rome had as their chief duty the trimming of wicks and the fueling of golden lamps with consecrated olive oil. From the four corners of the world then the forty-nine flames, referred to by Korr von Rosenrath in *Cabbala Denudata*, have lifted their flickering flames to the sky in propitiation of that one heavenly Flame by which all natures are sustained. The Bible is rich with references to sacramental pyres, altars and swaying censors, for these were in continual use by the ancient Israelites in their devotions to the great Jehovah and the hidden Archangel, Michael, lord of the

solar ray. The God of Moses spoke in the burning bush, moved as a pillar of flame in the wilderness and hovered as a blazing Shekinah over the Mercy Seat of the mysterious Ark. The altar of burnt offerings is as old as the human race and must date from those most primitive times when the first man of Gabriel Max, rising out of the humid mists of ancient Lemuria, first gazed upon the sun, the great fire spirit of the world.

In order to understand the significance of fire as it appears in the symbology of the Christians, it should be remembered that the early Church was formulated in Rome in the gloom of those very catacombs where the Persian fire mystics performed their nocturnal rites. Even the Encyclopedia Britannica notes the startling parallels which exist between Christian and Mithraic doctrines. Among the followers of Zoroaster the Persian Initiate, fire has for centuries been the symbol of Ahura Mazda, the chief of the powers of light, through whose manifestations the universe came into objective existence. The Christians unquestionably borrowed the same philosophy of their sacred fire from the Mithraic Mysteries and from the same origin comes a body of interpretations which renders many otherwise recondite parts of Christian theology fully luminous. Simon Magus was one of the wisest of the early Christians, though he is now commonly regarded as a pagan. He sensed the profundity of the revelation which Jesus had given to the world, but he was opposed to the wild enthusiasm and fanatical bigotry of the first zealots who even in his day were already dividing the infant faith into a number of discordant and contradictory schisms. Gnostic Christianity, derived from Jewish and Egyptian roots, preserved the sublimity of the ancient mysteries. The modern church preserves in its rituals and symbols the outer forms of these ancient rites as does also Freemasonry, but to an unhappy degree the inner interpretations of the allegories and figures have been lost. If we would rediscover this arcana we must search for it again in its source—pagan antiquity. The doctrines of Simon Magus were largely derived from the obscure writings

of the pessimistic Heraclitus who spent so many years weeping over the Ephesians.

To appreciate the dignity of the Gnostic cult, the first great Mystery School of the Christian church, is impossible without an understanding of the doctrines of its founders, the Syrian Simon and the Egyptian Basilides, concerning the fire of the universe. Heraclitus declared fire to be the first of all principles and the world to have been fabricated by the descent of fire from its own flaming state to those less igneous spheres where the flame, losing the semblance of itself, became first air, then water and, lastly, solid earth. Hence the three lower elements have their origin out of the highest element and, according to the same system, the Father Fire of the world—God, gave being out of Himself to three modes or fires which have since been personified into the persons of the Holy Trinity. The ancient doctrine tells us that the Father, Sun and Holy Ghost are but the aspects of the heavenly and eternal Fire; hence the symbols of the blazing Masonic Triangle.

The Gnostics further affirmed the universe to be the active manifestation of the infinite creative agent. Fire, which existed in two definite natures. Activity was the positive expression of eternal being and this expression was symbolized by a heavenly or invisible flame (more correctly, a mysterious spiritual luminosity). This colorless light pervaded the entire substance of being, interpenetrating every atom of space and transmitting its divine vibrant power to the sidereal bodies of the Macrocosm and the atomic monads of the Microcosm.

Bardesanes, the Syrian Christian, agrees with Simon and Basilides that Fire then was the first God; not the angry red flame which is loosed by terrestrial combustion, but that invisible and most magnificent fire which Pythagoras declared burned forever upon the great altar which stood in the midst of the universe even as the altar of Vesta stood in the midst of the home. The gods were the Sons of Fire or the children of Vulcan; hence they were called the Vulcani, the Ammonian Architects of the ancient Egyptians, and

the Elohim described by the Jews as consuming fires. What were the Seraphim of the Hebrews but mysterious tongues of flame like those that hovered about the disciples' heads at the Pentecost—spirits born of the Schamayim or sea of heavenly fire, which lies above the firmament? The Mysteries taught that stars were flames, that planets were burnished shields reflecting the radiance of the sovereign sun and that the universe consisted of but three natures—self-luminous fires, reflectors of the fires, and natures subsisting upon these reflections.

When, therefore, Simon Magus referred to the Logos or Lord of the universe as a Flame and the gods who issued forth from Him and moved as blazing lights before His throne, the Logoi or Sons of the Flame, he but speaks the language of the Mysteries; he reveals himself as having been initiated into the secrets of the Eleusinia, the Dionysia or the Fregia, for to the great Archons of these rites the secrets of the Fire God were well known. Nor should one forget the story of the self-taught Mohammendant mystic who, attempting to find the seat of God in animal natures, operated upon living animals, proving by his vivisections that the seat of energy was the heart, for in touching a certain part of this organ while the animal yet lived he discovered the heat to be so great that it burned and raised blisters on his fingers.

In the Brahmin Mysteries, Agni is the spirit of the fire, a great flaming god signifying not only the temporal flame but that celestial flame whose endless pulsations are the cause of the phenomena of vibration. In the ancient astrological mysteries of the Persians creation had its beginning in the constellation of Aries, the chief of the fire signs, by which it was arcaneously signified that all things had their beginning in the Father Fire and their end in the great waters, the deluge of Pisces. In the Basilidean theory (which was later more fully developed and speculated upon by medieval Christian cabbalists, conspicuous among them Herr von Welling), the heavenly fire of the Logos or the fiery whirlwind of the world, exists in two distinct states analogous to the noumenon and

phenomenon of Immanuel Kant. Bardesanes declares that the all-perfect God—that He might become a Father and give birth to Christos, the preserving fire—created out of himself Syzygas, the heavenly Mother, now called the Holy Ghost. Syzygas was thought, the abstract potentiality of thinking. Lest we question that the true mother of Jesus was the thought or mind fire of the Logos, we should remember His words in the Evangelium where the Nazarene says: "My mother, the holy Pneuma."

In the Cosmological theories of the Rosicrucians and medieval mystics there was, then, above the heavens Schamayim, the heavenly fire, and under or in the midst of the earth the fallen or infernal fire, so that the middle distance or creation hangs suspended between these two extremes of the fire principle, of which the higher is a purely spiritual essence and the lower an angry terrestrial and polluted essence.

In the *Petroma* or tables of stone, it is declared that creation as mortal men conceive it is the product, first, of the connivance of the fallen Angel and, second, of the Nemesis or fate thus set in action. From this comes the common antipathy of early Christians to the Demiurgus or Lord of the world, the despotic Regent of Nature who lurks in the remote parts of the pleroma and whose weapon or tool (the hammer) is the infernal fire. This is the Lord of the Hosts of the fallen angels who have endeavored to set up a kingdom in the Abyss. From the clutches of this Demiurgus men must escape if they would know the truth, hence the establishment of the ancient Mysteries and of modern Freemasonry. The Freemasons or philosophers by fire, are seeking to escape from the infernal flames of lust, passion and desire and ascend into the pure light of warmth and reason that the flame within them may, through the disciplines of philosophy and reason, be reunited with the sovereign Light of the World.

Thus in the account of the heavenly war it is arcaneously set forth that this radiant fire which filled all space cast out from its own nature one of its own fiery

seraphs as a great seething mass of flames. Surrounded with a lurid red glow, this fell downward in a horrible combustion through all the eternities of space until it reached the very bottom of the Abyss of being. Fleeing from the white light of Michael's sword, a third of the angels of heaven were carried down with it and in the nether darkness of Primum Hyle these rebel ones established the kingdom of the world. This was the kingdom set up in defiance of the kingdom of God, for which reason in the material sphere virtue seems to wane and vice to flourish, and all things are seemingly the reverse of what they should be. But the kingdom of darkness is not forever, for, as related in the sacred books of the Persians, Ahriman, the dark and rebellious one, must ultimately bow in humility before the blazing throne of Light and the reign of evil must finally cease, swallowed up in the effulgency of everlasting Good.

For a day, however, the spirits of negation ruled. They decreed that only their own lurid ghostly flame should light the sphere that they had fashioned; that the pure white light of Schamayim should never be seen there; that all who sought to bring truth should have calumny heaped upon them, with martyrdom and death their reward. Thus was the false light established, the faint red glow that dared to vie with the pure white light of the Logos. And in the abyss so fashioned by the pride of the fallen prince, cosmos came into being. Suns, moons, and stars were born to fill that part of space which had become the vale of tears. The depths of the abyss became aglow with a hundred million suns and above the rim of creation sat the brooding angel of rebellion as the Lord of all he surveyed. Upon his throne of the empyrean, his great scarlet wings were outspread as he overshadowed his minions and shielded them with the vast extent of his own person from the great white light of good upon which they could not gaze and live. Here he sits waiting the inevitable day when the heavenly light will dispel his shadow world and he himself will

be humbled before that Presence which is without beginning or end.

So in every nature two fires struggle for supremacy. One is the pure white fire of spirit, the flame of the first Logos, that universal fire which burns through the ages with clear steady glow, lighting the way of salvation and leading all humanity towards the abode of peace. The other fire is the false flame of hate and desire whose flickering uncertainty throws grotesque shadows upon the face of space. Men gaze upon their own distorted reflections and see gods and demons in the empty air. Sin and death serve the false flame whose greedy tongues must continually be fed with the bodies and souls of men.

Among the cabbalistic traditions is one to the effect that there are two races, one a heavenly race, the other of the earth earthly. All men did not descend from the mystic Adam. There were some of heavenly origin. These were the true Sons of the Flame and the fires of aspiration burned bright within them; they were tempestuous spirits rebelling ever against the narrow limitations of the dark and unresponsive world. They were heavenly creatures and their father was the spirit of Fire. In ancient times they were the great Initiates and in later ages their royal line produced the Hermetic philosophers, the alchemists, ceremonial magicians, Rosicrucians, and finally Freemasons. The other humanity, arising from Adam, lacked the fire of holy purpose and were called the sons of water. These have plodded through the ages, patient under all adversity, lacking ambition and content to remain in an inferior state.

The ever-burning lamp of the alchemist, over two hundred references to which are to be found in history, remained alight without fuel in sealed vaults and ancient catacombs. The symbol reminds man that throughout the ages a light burns forever in the world and throughout his own life a spark of divine brilliancy continues within. The little virgin lamp used in sacrifice and ceremony, and which Eliphas Levi declares must be carried by every magician in his wan-

derings, is intended by its shape to represent the coiled up spinal column of man at the upper end of which, according to the mysticism of the Egyptians, flickers a little blue and red flame, the flame of spiritual enlightenment. As the lamp of the ancients was fed and kept burning by the purest of oils, so man is continually transmuting within himself and cleansing in the laver of purification the life essences and substances of the body which, when turned upward and transmuted into a most volatile fluid, provide fuel for this ever-burning lamp within himself.

Upon the altars of antiquity sacrifices were continually offered to the gods. The altar itself was generally so constructed as to be roughly cube-shaped or else to resemble a broken pillar. The cube itself signifies matter composed of the elements of the earth. The flame upon this altar signifies the soul of the world, the life without which form would cease and its elements be scattered again into the definitionless matter of space. "Man know thyself" was an ancient adage. To it could have been added the words, "Thou are the flame eternal and thy bodies are the living altar of the temple." The ancient hierophants offered up sacrifices of spices and incense and even propitiated Deity by sacrificing a scapegoat for the sins of the people. The Freemasons of today still include conspicuously among their symbols the incense burner or censor, but few of the brethren can see their own bodies in this symbol. In philosophy nearly all symbols represent phases in the development of the individual himself, and as the tiny spark burning among the incense cubes slowly consumes all, so the spiritual flame within the neophyte, when nurtured by holy aspirations, slowly burns away and transmutes all base elements and purposes, offering up the essence thereof as smoke upon the altar of divinity. As the perfume rising from the incense burner was acceptable in the sight of the Lord and pleasing to His nostrils so should the words and actions of the wise man be ever a sweet aroma pleasing to the Most High. It should be remembered particularly that in the Tabernacle Mysteries of the Jews the

altar of burnt incense was erected between the Holy Place and the Holy of Holies, and represented the human larynx. By this it is signified that just words and thoughtful speech are as a sweet savor and an acceptable sacrifice.

According to the accounts, when King Solomon had completed his temple he offered bulls as a sacrifice to the Lord by burning them upon the temple altar. Calmet further tells us that the altar of burnt offerings at the entrance to the courtyard of the temple was adorned with the horns of bulls and rams. Those who, tempered by Buddhist doctrines, believe in the harmless life and the protection of animals, may wonder why so many references are made in the Bible to the sacrifice of these poor creatures to gods of vengeance. The studious Freemason realizes that the animal sacrifices referred to in the allegories of Scripture are not mortal beasts but rather the Holy Animals of the Zodiac and their corresponding qualities in human nature. When the ram or bull was offered upon the altar of Jehovah, it represented the qualities in man which are imparted by Aries, the celestial ram, or Taurus, the zodiacal bull. The Initiate passing through his tests and purifications must offer up on the altar of his own higher being the lower animal instincts and desires within himself which are represented by the twelve negative qualities of the constellations.

Thought or emotion, when focussed upon higher or lower concerns as the case may be, determines the level where life energy will be expended. If lower emotions predominate, the flame upon the spiritual altar burns low and almost flickers out because the forces which feed it have been concentrated upon some unworthy purpose. When, however, aspiration and high-mindedness predominate, then the essences of the body rise upward and, having been purified by right purpose, become proper fuel for the ever-burning lamp. Realizing that degeneracy exterminates the light, we can understand why the ancients regarded it as so great a sin to let the lamp go out. The pillar of flame which hovered over the Taber-

nacle, purified and prepared according to the directions of the Most High, is like the dæmon of Socrates, the flaming spiritual soul which, hovering over the enlightened man, renders evident both his path and purpose. In Freemasonry, the candle has a similar significance. With most of us it is hidden under the bushel; the candlestick is the spinal column, the tallow of the candle is the "marrow in the bone," the wick is the sixth ventricle and the flame is that mysterious Hiram, the Master Builder of Freemasonry. Hence, the candidate is the true light that forever dispels the darkness of ignorance and uncertainty. It is the duty of the Freemason to let his light shine forth through a purified body and a balanced mind, for this light is the life of our brother creatures.

The sun of our solar system is merely the reflector of the spiritual light, for as Paracelsus has wisely observed, "The body will not be warmed and lighted and the mind and spirit be left in darkness." So there is an intellectual sun which illumines the sphere of reason and a spiritual sun by which our divine natures are lighted. This spiritual sun was regarded by the philosophers as having grown from a spark of divine life no greater than the spark which is within each human soul. Hence, the Mysteries taught that every neophyte, in assuming the obligations of his Order, was gradually transmuting himself into a sun. In the millions of years to come this light will increase until some time the spiritual flame of each will light the whole of space. This spirit flame within the soul of the philosopher is the light that shineth in darkness. It is his indwelling god; it continually lights his way as no external lantern could ever hope to do. The indwelling radiance illumines for him one by one the hidden things of the Cosmos and the darkness of his ignorance is dispelled to exactly the same proportion that the light of his inner wisdom is diffused. So to each philosopher is given a lamp which he carries through the dark passages of life and by the light of which he avoids the pitfalls and walks the roaring ridge of heaven without fear.

EASTERN FABLES

From the story-tellers of the ancient East has descended to this modern generation a priceless heritage of parables and fables. Only Asia, steeped in fifty centuries and more of sacred tradition and expressing itself through a magnificent philosophic literature, could set forth so simply and beautifully the great realities of life.

Take for example the fable of the elephant driver. Once upon a time there was a very holy man in India who had a chela or pupil to whom he was imparting the deeper mysteries of life. Sitting by the roadside, the holy man discoursed thus to his young student: "The beginning of wisdom, my son, is the ability to recognize the presence of divinity in everything. God as the creator is everywhere present. He is in every stick and stone, He is the soul of every creature, His presence is in the heavens and in the earth, and in all things He is the ever-present Reality. Therefore, my son, if you will love and recognize this God who is ever with you, he will protect you and guide you and His goodness in all creatures will serve you. Go, therefore, into the town and behold God in everything. When you have learned his lesson, return to me and I will teach you other mysteries."

Trying to understand and repeating to himself the words, "God is in everything, and He will protect me," the youth started down the village street. He tried to see God in the palm trees and in the eyes of little laughing children. Gradually the whole village seemed to become filled with a divine presence. Suddenly, coming towards him in the street, there appeared a great elephant with a gilded howdah on its back, with its driver and his long hook perched on the great neck. The elephant belonged to a native prince and was hastening to the palace.

To test his new philosophy, the youth stood in the middle of the road in front of the oncoming elephant, saying to himself: "God is in this elephant. If I know this sufficiently, God will protect me and this elephant will not hurt me." The elephant driver cried

out in a loud voice: "Get out of the way! This elephant is on urgent business. Step aside quickly or you will be hurt!" But the young pupil would not move, confident that the divinity in the elephant would not permit the animal to injure him.

About this time the great pachyderm reached the Hindu boy, and, twisting his trunk around the youth's body, threw him some distance into a muddy ditch where he lay sprawled out, bruised and disillusioned. Finally, picking himself up, the bedraggled chela limped along the road until he came to the place where his old teacher was sitting quietly in the shade.

"Master," said the youth, "I went into the town as you told me, and saw God in everything, and all went well until I tried to see God in an elephant. But when I addressed this divinity in the elephant, it betrayed me and threw me unceremoniously out of the road. In what way did I fail?"

The holy man smiled kindly and replied: "You accomplished all except one thing, my son—you did not hear the voice of God in the warning of the elephant driver."

The lesson of the Hindu is obvious. We are never left without the solution to our problems if we are capable of recognizing that solution. The world is full of wisdom but most of us fail because we are incapable of recognizing wisdom and applying the wonders about us to the achievement of our purposes.

There is another elephant story that makes a very practical point. Once upon a time there was a blind king who had four blind councillors. He chose blind councillors because he did not want people around him who could see more than he could. One day the king desired to find out what an elephant looked like so he sent the four blind councillors to get the information for him.

Let into the presence of the great animal, each began to investigate in his own way. The first began to examine one of the elephant's legs, trying to reach around it. He then hastened to the king and told him that an elephant was an enormous creature like a tree

with a huge stem that extended upward as far as he could reach. The second man got hold of the elephant's trunk and he reported that the animal was the shape of a huge snake which wriggled. The third councillor, reaching upward from behind, grabbed the tail, so he described the elephant as a strange rope-like thing that hung downward from the sky. The fourth—and most ambitious councillor—had a ladder put alongside the animal. Climbing on top and feeling in every direction, he collected evidence which caused him to report that an elephant was a huge flat beast resembling an island.

When the prince received these very contradictory statements, he accused all his councillors of lying because the stories did not agree and therefore sentenced them to death. Before the time set for their execution, he was a little troubled and sent for a philosopher who had eyes and related to him the various descriptions he had received. The philosopher replied: "Sire, do not execute these councillors, for they were all just men and did the best they could. Each being blind, described the animal as he saw it." The philosopher then went on to explain that we are all blind men and that all the misunderstandings and disagreements that exist in life result from blind men trying to examine the nature of Reality. He lamented the fact that in the world men do not know that they are blind and, therefore, try to establish, through bigotry and intolerance, opinions which are as erroneous but as honest as those of the blind councillors.

Centuries ago a Japanese priest by the name of Shirobi had a dream which was to profoundly influence the destiny of the Flowery Kingdom. In his dream this learned Shinto beheld two little trees growing side by side on the crest of a rocky hill. One was a tiny fir tree and the other a small but graceful willow; and it seemed to the sleeping man that the trees talked to each other, and the pine tree said to the willow:

"Brother willow, why do you not stand up straight and firm as I do? I am strong and stout and I bow my head to nothing. I am of an ancient and honorable line

and my ancestors have stood upon these hills for centuries. I am a proud, strong tree."

Now the little willow had a modest and retiring spirit. It bowed humbly to the rather egotistic little fir and replied: "The gods have decreed a humbler station for me; I must bow my head to every wind that blows."

Winter came. The snow gathered upon the hills and also upon the branches of the little fir tree, and the fir tree bent with the weight of the snow, and at last one day after a great blizzard, there was a crash, a groan as of agony, and the little fir fell—broken by the weight of snow which was upon its branches.

But for the willow, which was very humble, there was no such ignominious end. When the snow fell upon it, the willow bent its branches and the snow slid off. When spring came the willow stood gazing sadly at its fallen friend, for the proud little fir was dead while the drooping little willow was unharmed.

Shirobi, the priest, awoke from his dream and, inspired thereby, established the gentle art—Jiu-Jitsu, the Japanese system of wrestling. He declared pliancy to be the secret of life and strength, proving through the story of the two trees that humility and willingness to bow to the inevitable are the path of the greatest good.

In closing, let us take a fable from the Greeks who were also noted for the rare quality of their wit and the pertinence of their reflections. On a certain day an Athenian philosopher chanced to be passing with his disciples through a grain field which was waiting to be harvested. In a pensive mood, the master walked along with his head upon his chest, paying little attention to the world about him. Among his pupils was a young man who was dedicated to the ethics of the gymnasium. Irritated by the incorrectness of the master's walking posture, the student dared to interrupt the wise man's reveries. "Master, do you not know that it is unhealthy to walk with your shoulders bent and your head hanging down and, further, that it is a bad example to these young scholars? Why do you

not stand up and throw your shoulders back and advance resolutely to your purpose?"

The philosopher smiled indulgently and with a sweep of his hand pointed to the grain field, saying: "My boy, look out there. Do you see those stalks of grain that stand up perfectly straight? If you will examine them, you will find that their heads are empty. But this other grain which hangs over so heavily—those heads are full. Learn posture from the grain field, and rebuke not the wise." It is strange but true that all the great thinkers of the world have had the peculiar habit of hanging their heads forward, but it remained for the Greek philosopher to establish the reason.

SPECIAL DECK OF TAROT CARDS

Tarot (playing) cards, introduced into Europe by the victorious Knights Templars who had been instructed in their mysteries by the Arabians, were a part of the Rosicrucian and Masonic symbolism of the Middle Ages.

In ancient times, books were not bound or sewed; they consisted merely of loose leaves confined by cover boards on top and bottom, and bound round with cords. Thus, the 78 cards of the Tarot deck represent the leaves of some sacred book of the ancient pagan world.

This special deck of Tarot cards, beautifully and artistically done in full colors by J. Augustus Knapp (who so ably illustrated Mr. Hall's monumental work on Symbolical Philosophy), contains not only the distinctive features of all preceding decks but additional material secured by Mr. Hall from an exhaustive research into the origin and purpose of the Tarot cards. For convenience the Tarot cards have been printed in the size and style of standard playing cards. A 48-page explanatory brochure by Mr. Hall accompanies each deck. Postpaid \$3.00.



Tarot Symbolism

THE FIFTH
NUMBERED
CARD

LE
PAPE

5 LE PAPE 17

The fifth numbered trump is called by some authorities the High Priest; by others the Hierophant. This card does not appear in the modern Italian Tarot deck, where Juno and Jupiter take the place of the Popess and the Pope. The change has been made presumably because of religious sentiment. All writers on the subject of Tarot symbolism agree that the fifth card represents the Initiator, the Prince of the Royal Secret. With his right hand the Hierophant makes the sign of the Lost Word and with his left he holds the symbol of spiritual sovereignty—the triple cross. *Le Pape* reveals to us, then, the Pontifex Maximus, the supreme Initiate of the pagan Roman Empire, the ancient head of the College of the Priests. He is Hermes, the Thrice Magister, or Three Times Greatest, Lord of the three worlds—heaven, earth and hell—as revealed by his triple crown. The three horizontal arms of the cross of the Supreme Magus represent the equator and the two tropics, Capricorn and Cancer. In the terms of the Mysteries the central and somewhat longer horizontal bar signifies spirit, limited above by mind and below by matter. The whole form of the

triple cross is furthermore the skeleton of the earth over whose spiritual destinies the Hierophant rules supreme, in contradistinction to the temporal authority of kings and princes whose symbol is the orb—the physical body of the earth. In the fifth card, therefore, we behold the Lord of the three degrees, the three worlds, the three dimensions before whom, in the form of two acolytes, bows the illusionary sphere which exists only by virtue of man's acceptance of the concept of duality.

The card further reveals the mystery of the third pillar of Solomon's Temple. The Hierophant himself is the central trunk of the tree of the Mysteries. He represents the pillar that, in the Golden Legend, is the tree of the Mysteries. He represents the pillar that, in the Golden Legend, is always either too long or too short, and from which the Cross itself was fashioned. The two acolytes, in the form of the Sun and Moon (or sulphur and salt), are adoring the universal Mercury, and in this single figure is set forth the whole formula of the Philosopher's Stone. All the opposites of Nature, the infinite diversity of elements, temperaments, conditions, and states are reconciled in the presence of the personified reality. As is said in the Book of the Master, darkness is swallowed up in light; heaven and hell have been circumscribed by enlightenment and bound together by the sufficiency of consciousness.

The adept is robed in white and gold, white signifying the harmonization of all color in its own source, the mysterious white light of the Logos, colors signifying manifestations have been reabsorbed into their own neutral sources. Gold is the symbol of solar royalty, the authority of the Sun over creation. To man it signifies perfection, for the gold of true kingship is not that mined in the earth but that which has been precipitated by alchemical processes.

The Hierophant is seated because all reality is immovable. The active powers are described in the Sepher Yetzirah as moving in the form of whirlwinds before the throne of the Almighty. Secondary principles are always pictured in motion but first causes

are seated in their own sufficiency, as the unmoved Lords of motion are permanently enthroned in the high places of the universe from which they administer the destinies of the transitory spheres.

Why did Pythagoras, and after him the Cabalists and Gnostics, assign the number five to the high priest and why also did the Neo-Platonists affirm this number to be sacred to the arts of healing? The pentagram is called the therapeutic signet of Pythagoras, who is supposed to have worn a ring with this symbol and certain letters of the Greek alphabet engraved upon it.

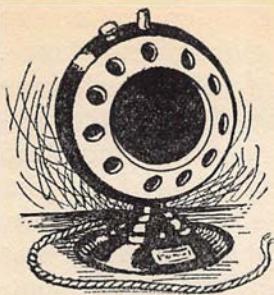
To the uninitiated, the number four signifies the elements of the world. Through the four fixed signs of the Zodiac this number has become identified with the creative processes, but those who have reached a higher degree of enlightenment realize that the four grosser elements are precipitated from and suspended in a fifth state to which modern science has given the term *ether*. The ether postulated today is not, however, quite identical with the mysterious quintessence or "fifth essence" of the ancients. In occultism there is no greater mystery than that of the etheric fluid which is the common denominator of all material natures and of which all forms are but crystallizations.

Paracelsus of Hohenheim declared that the highest art of healing consisted in the restoration of the etheric equilibrium which disease had unbalanced. Ether thus becomes the seat of those forms of sickness which are commonly supposed to be physical excesses. Immediately the significance of the pentagram as the symbol of healing is apparent. In its natural position the two lower points of the star, signifiers of the supporting elements of earth and water, represent the feet. The two points going off to the sides represent the active elements of fire and air, and are the hands or fashioners. The single point above signifies the rationality, the fifth element of ether, as well as the union of all the other points. An upright man, therefore, is one in whom the ruling power is one-pointed. If you invert the star, however, as in black magic, it becomes the symbol of the cloven hoof, the two points

upward revealing that the nature is controlled by duality and, therefore, dedicated to evil and unbalance.

In the Pythagorean Mysteries, five was called the number of equilibrium because it was half of the perfect ten. Being also one above four, the five symbolized Reality, for it was lifted above the illusions of the four elemental planes. Five was also the symbol of the spiritual Androgyne or the Hermaphrodite, for it was composed of the union of the two and the three—matter and spirit. Thus the word *Hermaphrodite* itself is compounded from *Herm* (fire) and *Aphrodite* (water). Hence, the statue of the supreme Initiator in the Serapean Mysteries had a male head and a female body; and Iswara, a form of the Brahmin Logos, is depicted with one side of his body male and the other female. In the Phrygian Mysteries, which inspired the Book of Revelation, the Great One who walks amidst the seven candlesticks, is likewise an androgyne. From all this we may gather that the Initiate, seated between the pillars of the temple, symbolizes one who has achieved within himself the unification of all diversity and the equilibrium of all forces.

The small shield containing the pentagram has been added to emphasize certain spiritual truths. The five-pointed star is made of five lines only to indicate that the soul is fabricated on geometrical angles from the continuous flow of the five senses whose findings, when coordinated, became the exoteric foundation of esoteric knowledge. In the Mysteries, the five directions which reveal the five primary bodies of man have been referred to as modes of architecture. In the Mysteries of the Collegia at Rome five columns of different proportions and different capitols were used to symbolize the five kinds of human uprightness. These are the columns which, as five elements, support the universe. Soul is supported by body from below and by spirit from above. When the adept awakens to the full realization of this equilibrium, he is invested with certain garments of realization which are themselves invisible but from the most ancient times have been shadowed forth in the robes and ornaments of the High Priest.



Investment

A WORD

Radio Talk

In these days of unsettled economic values everyone is looking for safe investments. We all desire to protect our advancing years and to that end often deny ourselves the comforts of the moment. Well invested money gives a sense of security and a feeling of independence. Such emotions form the stuff that morale is made of. Nothing undermines the courage and self-confidence like dependency or debt. We have been taught from childhood that if we will work for dollars, dollars will work for us. We know that certain rules govern the world of finance and, abiding by these rules, we apply ourselves consciously to the problem of accumulation.

Philosophy takes the laws of sound investment and applies them to the intellectual and spiritual life man. Money brings a certain measure of success, but too often this success does not satisfy. The mind shows us what we want to do and money is only an instrument for the purposes of the mind. If we have no worthy motive to inspire our actions; if we have no high purpose to which we have dedicated ourselves, our money may bring us only a ghastly caricature of success. Wealth is one of the heaviest burdens that a man must bear. It may lift him to a high and noble place or it may utterly destroy him. As one ancient philosopher is accredited with saying, "Gold is a shining metal which reflects the soul of the possessor." Gold may break the heart, but there is not enough treasure in the earth to mend it. The mysterious equation of money has become the vital element, the very life-blood of modern civilization. For this age, then,

the height of wisdom is the rational administration of wealth.

Being creatures of accumulation, we are all more or less selfish, but there are two distinct forms of selfishness. There is the short-range selfishness of foolish men and the long-range selfishness of wise men. Short-range selfishness is based upon the idea of getting all you can for what you give, and long-range selfishness is based upon the idea of giving all you can for what you get. The first policy is the basis of most failures and the second has guided the destinies of those institutions that have grown slowly but steadily to positions of trust and security.

Life is a banking system, and the laws that hold good in the world of finance hold good in the life of each individual. The sure foundation of every enduring institution is integrity. The same may be said of man. The successful career is the one that is raised not only upon physical honesty but *mental* honesty. When a man deposits money in a bank, he realizes that his checking power is limited to the amount of his account. An individual who attempts to draw more money out of a bank than he has put into it, is very likely to find himself in an uncomfortable predicament. If he does this with malice and aforethought, he will discover that there are laws devised to punish such dishonesty.

Yet in that larger banking system of life you will continually see people trying to check against an account where they have no funds. These people want happiness, position, and power—in fact, they want all the “good” things of this world. Yet these same persons have never invested anything in life. They have made no effort to improve either themselves or their world—they give nothing and they want everything. In the bank of life, their accounts are continually overdrawn. Yet when the checks come back marked “Insufficient Funds,” these same people bitterly accuse the universe of injustice and talk about an offending destiny.

When in doubt as to how to invest, *invest in yourself*. By that is meant in the improvement of your

own abilities and the extension of your sphere of usefulness. Invest in your world, consecrating your life to the high resolve to leave the world a better place than you found it. Invest in your neighbor, for he is yourself under another roof, since none of us can achieve in the truest sense of the word without the co-operation and encouragement of our brother men. Having thus sown the seeds of fortune in all the departments of life, we may expect a reasonable harvest. The seeds of effort which we sow within ourselves bear fruit in skill and proficiency with attendant improvement of the physical estate. The seeds which we have sown in the world will bring a harvest of dignity, position, and authority; the seeds which we have sown in the hearts of our neighbors will be multiplied many times and return to us as esteem, friendship, co-operation, and love. Only when these harvests are gathered in can a man be truly said to be rich. All other wealth is but a symbol of this essential sufficiency of the inner life. A man without a friend is the poorest man in the world, even though his coffers are bulging with gold. For a little while this same man may laugh at friendship, declaring that his dollars are sufficient, but as the years roll on the heart yearns for those things which money cannot buy and the emptiness within bears witness to the poverty of the soul.

It seems to be the destiny of rich men to be famous, yet the *most* famous men in history were all poor. Diogenes had no house but a tub, Socrates was lord of an empty larder, Buddha carried a beggar's bowl, the holy Nazarene had no place to lay his head, and Mohammed pegged his own shoes and was too poor to buy wood for cooking purposes. Down through the ages, however, these men have been regarded as the most fortunate of all mortals, for each possessed an internal wealth that not even kings could buy.

This little talk is not intended to be a eulogy on indigence. It is not our purpose to suggest that men cast their fortunes to the winds or regard money as a thing of evil. On the other hand, our purpose is to suggest that through a proper development of the internal value sense men may administer their outer af-

fairs in a way consistent with happiness and well-being. There is no joy comparable with the realization of the accomplishment of good. One well planned and executed act, and we already begin to feel ourselves paragons of virtue.

Wealth is a magnificent opportunity to become truly rich. In other words, if this wealth is invested in the well-being of the whole—if this money is set to work to accomplish great good, it pays dividends that really mean something to the life itself. We must invest in our own well-being because we have to live with ourselves. We may escape many unpleasant circumstances but we can never escape that very personal environment created by our own thoughts and acts. He who invests in the integrity of his heart and mind is one man who stands a very good chance of realizing on his investment.

Fortunes, as we know them, are very uncertain things. Today they heap up, tomorrow they are dissipated. The same is true of our plans and schemes and plottings. Everything that we can invest in of a material way is transitory and illusionary. When we think for a moment, we realize the impermanence of all this vast panorama of effort. The dust beneath our feet may be all that remains of some lost civilization, once as great as ours but now forgotten. To the philosopher, material things are but the instruments of spiritual purpose. The whole great system in which we live is but a shifting scene in the drama of life. In the midst of this unreality certain things are real. There is the world—not little civilizations but the great march of life itself—that will go on. Persons and places will vanish away, but the real march of humanity continues. Then there are hearts—these never change. The yearnings of the first primitive creature are still the fundamental emotions of the human race.

The only thing which we can take with us is the sum of our efforts. To the wise investor, the words on the old tombstone will ever be significant—"What I kept, I lost. What I gave, I have. What I was, I am."

A Seven-Day Wonder

The American Mahatma

The Swamis and Yogis of years gone by have suggested another method of exploiting the American grass widow with an inhibited yearning for romance. Comes, therefore, a group of American carpet-baggers posing under such elegant sounding appellations as Super-Yogi, Maha-Swami, Para-Guru, to say nothing of such insignificant terms as Rishi, Arhat and Mahatma. Aware, with true Occidental perspicacity, of the financial possibilities of Oriental occultism, the American fakirs decided to cut in on the Asiatics and run them out of business. The result is that there sprang up all over the white man's world queer looking persons each of whom was the "only white man who has ever been initiated into the ultimate secrets of the East Indian adepts." This idea of a seven-day wonder who had enjoyed an exclusive interview with a demigod caught the fancy of thousands who had grown tired of the ouija-board, and we now have an exceptionally choice exhibit of over-initiated Americans who are expounding profound methods of Hindu spiritual culture that no East Indian ever heard of.

May we introduce you to an American Mahatma *per se*. If you can imagine some five feet of bald-headed importance utterly incapable of speaking the English language or any other, who pompously announces himself as the only individual with spiritualized intelligence since Christ, you will have a full-length portrait of the self-styled Sovereign Supreme Pontiff of the very secret and mysterious Brotherhood of Perfection Plus, with headquarters right in the center of the Gobi Desert of Mongolia. This gorgeous example of manhood studied for nineteen years under Swami Yogi Guru Mahatma Dyana Chohan Hyranagarba Ishwara, etc., who has a hut hidden away right on the peak of Mount Everest. This most worthy non-existing Seer one day happened to see the American Mahatma strolling by—he always walked up Mount Everest before breakfast—and called out to

him in words like this: "I haven't spoken to anyone for ninety-nine years, but I think you have an honest face and, therefore, for no reason whatever I'm going to tell you all I know, so that you can go to America with it and sell it to anyone who has the price. I dub you Sir Mahatma. Go forth and 'gyp' the earth."

Filled with a holy zeal and a number of good business ideas, the new Mahatma ran down Mount Everest and, returning to this country as fast as he could—that is, if he ever left it—started out on his triumphant march to fame and wealth. He arrives in our fair city. Five unknown persons have written testimonials substantiating his claims and he is willing to share his beatific consciousness with a select number of pupils at fifty dollars a complete course, including miscellaneous charts and a stunning impelling portrait of the "adept." This same person informs us incidentally that he is founder of the Perfection Plus clubs all over this country and is only remaining in America long enough to pick up the available small change before he returns to Mount Everest and "divvies" up with the centenarian on the top. Lest we fail to note his exceeding dignity, the American Mahatma, incidentally, is an honorary member of the Transvaal Biochemic League, the Punjab Society of Master Mystics, the Ancient and Honorable Order of Lhassa Lamas and a charter co-founder of the secret Kneuf Councils of Heliopolis. If the truth of the matter were sifted out, it might be revealed that the "Mahatma" was, in reality, a veterinary who, finding his practice suffering through the activities of Henry Ford, read two books on Yogi by a resident of New Jersey and started out in quest of easy money.

If by some unforeseen chance the American Mahatma should meet someone who "knew him when", and who consequently was in a position to disprove his numerous claims, the conversation that would ensue might be something like this:

Stranger to Mahatma: "Why, hello, Joe, what's this I hear about you being in Thibet? Why you've never been anywhere nearer Thibet than Hoboken."

Mahatma to Stranger (in icy tone): "Why will you never understand the secrets of the soul? Of course I was in Thibet but it was in the astral body."

There are East Indian adepts who claim to have disciples in America but they are never represented in this country by these self-termed Apostles of Perfection. One old Hindu that I met in Calcutta told me that no one was worthy to study with a Mahatma until he was capable of contacting this exalted intelligence telepathically while in meditation. The only way that the "American Mahatma" can perform telepathy is to buy the little code book for two dollars which describes the famous Anna Eva Fay method of conveying the answer to a question by code arrangement of words used in asking it.

No Hindu "adept" is complete unless he has a brand-new way of "raising the Kundalini." This is the foundation of nearly all the so-called secret instructions. Trick breathing may also be included in the repertoire, but this is not as popular as it used to be because too many of the Mahatmas" have destroyed their own health giving demonstrations of their method. Fancy, hemstitched breathing is regarded as having peculiar virtue and sometimes, if greatly aided by the morbid imagination, produces results commonly termed "very spiritual." If these various miscellaneous "Mahatmas" would only confine their activities to raving, ranting and demonstrating, about the only thing they would do would be to exterminate themselves, which would be no great loss. They pass their nonsense on to others, however, and in some cases this becomes very serious.

People come to me all the time seeking relief from desperate conditions brought on by foolish attempts to become spiritual by a patent process. Some of these cases are quite hopeless and only death can liberate the sufferer from the results of his indiscretions. Insanity claims quite a few, and nearly all are shattered nervously and physically. They have hallucinations and even, under some conditions, a state resembling epilepsy. The nervous system is also so badly deranged that a state of supersensitiveness arises, which

brings on a general decrease in physical efficiency, morbid fears, inferiority complexes, and many other equally lamentable conditions. To disturb the natural rhythm by abnormal methods of living, thinking, breathing, meditating or concentrating on hopeless and meaningless abstractions is to unbalance the whole system and bring the body and mind to a common ruin. In the meantime the victorious Mahatma, finding complications beyond his control, is conveniently called by his Master to a new field of activities, leaving the wreckage to drift to what port it can.

Once upon a time there was a sort of "Mahatma" of this calibre who attempted the most daring "gyp" of all. He decided to take his whole group over to India to meet his Master, so he made an arrangement with a transportation company by which he got a commission on each passage booked and trotted his herd of followers to an out-of-the-way place where they were to see great and wonderful things. Of course, the Master didn't show up and the pseudo-Mahatma was profuse in his apologies and, strange as it may seem, his followers swallowed his excuses, came home like nice little children, and kept on believing in him. On another occasion a "Master" was actually produced, but he was arrested afterwards when it was proved that his whiskers were false and that he had been hired and coached for the part. And wonders to excess, the "Mahatma" is still believed in by people who insist that they saw him and conveniently forget the expose that followed.

If anyone in the ordinary walks of life should take people on a wild-goose chase under false promises and misrepresentation, costing each one several hundred dollars, he would be arrested for promoting a swindle. But because the swindle centered around a non-existing Master it came under the general heading of the dark and mysterious ways of "faith" wholly beyond the comprehension of ordinary mortals. When you see some of the things that people believe in, it is difficult to imagine how humanity has survived as long as it has. The salvation of men lies in the hands of the God who protects fools from their own foolishness.

creation of Adam and Eve who were formed united back to back like grotesque Siamese twins. The old Jewish writings describe how God with a mysterious instrument severed them. Then followed the Fall and the generations of mankind began, these generations signified by the sign of the Balance. From the ecclesiastic point of view, man is conceived in sin and born in iniquity with only the church between him and damnation. Hence, the Pope as the personification of the divine man, or the vicar of God, wears the symbol of that decadent humanity whose wretched state can only be improved by an abundance of faith.

The hieroglyphs of the signs of Virgo and Scorpio which were divided to form mortal man are still strikingly similar. Both resemble a capital *M*. In one figure—that of Virgo—the final point of the *M* is downward and in Scorpio it is upward. Taken as a whole, the sign of Libra signifies material equilibrium, i. e., the balanced forces which conspire to produce man, whose nature the ancients were wont to describe as suspended between heaven and hell. Spirit and matter are here combined in a middle field to produce form. Intelligence and substance engender a personality which is united to spirit by inspiration and aspiration and to matter by its chemical constituents and animal instincts.

No study of Libra would be complete without reference to the Egyptian ceremonial of weighing the soul in the scales of divine justice in the judgment hall of Amenti. This was an integral part of the Egyptian initiatory ritual and in it the scales become emblematic of natural justice. As the seventh sign, Libra must also convey the various significances associated with

Zodiakos

The Circle of Holy Animals

(Continued)

LIBRA

To the astro-philosopher the constellation of the Scales reveals the whole secret of the fall of man. As all such mysteries contain the inherent evidence of an eternal law, so Libra points out the way of liberation and salvation of the fallen angels. In the zodiac is portrayed the entire process of spiritual evolution, with Aries as the beginning and Pisces the end. In the Oriental philosophies Aries is thus the light of Para-brahm, the Universal Reality, the One Cause of all manifestation; while Pisces is the super-mental Buddhi, that perfection of consciousness achieved by the evolving monad after it has completed a revolution of the hypothetical Circle of the Holy Animals.

Taking a flat astrological figure with Aries upon the ascendant and turning it so that Aries occupies the midheaven, or highest point of the circle, and with all of the other signs in their proper order from Aries, it will be found that Libra occupies the nadir, or lowest point of the wheel, upon the cusp of the fourth house. In such a flat figure, under normal astrological conditions, Capricorn occupies the midheaven and Cancer the nadir. To discover the secrets of human evolution, it must be understood that the "Ladder of the Seven Stars" referred to by Hermes in "The Divine Pymander," finds its analogy in the seven signs descending from Aries to Libra inclusive. From Libra the signs reascend to form the ladder of evolution.

Let us now consider the allegory of the Fall of Man, as preserved in early astrological legends. We are told that the zodiac originally consisted of ten signs but that in remote antiquity the number was increased to twelve. This increase was effected in the following manner: the then androgy nous sign of Virgo-Scorpio

This hall, generally termed the "Hall of the Twin Truths," represents the two pans of the balance. Here the heart of the dead, usually shown within a small urn, was placed upon one end of the scales and a feather (the emblem of eternal truth) upon the other. If the scales balanced, it signified that the truth within the heart was equal to the truth within the world, in which event the deceased was permitted to pass into the presence of the many-eyed Osiris. After propitiation and offering, the soul then passed into the Elysian fields which are called the abode of the blessed dead. If the balance, however, disclosed a discrepancy between the truth in the heart and that in the world, then the shade of the dead was committed to the tender mercies of Typhon, the Destroyer, who swallowed up the soul amidst great anguish. Typhon here is symbolic of rebirth which swallows up the individual who has not earned liberation.

It is noteworthy that the two most conspicuous figures in the ceremony of the weighing of the soul—namely, Thoth as the scribe and Typhon as the destroyer—should be analogous to the zodiacal sign on each side of Libra. Virgo is the nocturnal house of Mercury and the Latin Mercury is identical with the Greek Hermes and Egyptian Thoth. In the Egyptian form of Thoth, the fact that he is the nocturnal Mercury is frequently shown by the lunar crescent upon his head and the reference to him as the guardian of the Moon, or the night. Scorpio will be readily recognized in the personality of Typhon, the destroyer. It will be remembered that Typhon, or Set, who was the betrayer of Osiris, was always regarded as a genius of depravity. In the mortuary papyrus, Typhon is shown with the head of a crocodile and the body of a hog. He is ever the spirit of evil whether in the form

the Scales—inserted between them. Herein is revealed astrologically the Qabbalistic legend of the creation of Adam and Eve who were formed united back to back like grotesque Siamese twins. The old Jewish writings describe how God with a mysterious instrument severed them. Then followed the Fall and the generations of mankind began, these generations signified by the sign of the Balance. From the ecclesiastic point of view, man is conceived in sin and born in iniquity with only the church between him and damnation. Hence, the Pope as the personification of the divine man, or the vicar of God, wears the symbol of that decadent humanity whose wretched state can only be improved by an abundance of faith.

The hieroglyphs of the signs of Virgo and Scorpio which were divided to form mortal man are still strikingly similar. Both resemble a capital *M*. In one figure—that of Virgo—the final point of the *M* is downward and in Scorpio it is upward. Taken as a whole, the sign of Libra signifies material equilibrium, i. e., the balanced forces which conspire to produce man, whose nature the ancients were wont to describe as suspended between heaven and hell. Spirit and matter are here combined in a middle field to produce form. Intelligence and substance engender a personality which is united to spirit by inspiration and aspiration and to matter by its chemical constituents and animal instincts.

No study of Libra would be complete without reference to the Egyptian ceremonial of weighing the soul in the scales of divine justice in the judgment hall of Amenti. This was an integral part of the Egyptian initiatory ritual and in it the scales become emblematic of natural justice. As the seventh sign, Libra must also convey the various significances associated with the number 7, chief of these being that of law. Justice is usually represented as holding a pair of scales, the modern figure being simply a conventionalization of the ancient concept, which was based upon the seven natural laws. In the Egyptian judgment scene, the soul of the deceased was conducted by the god Anubis into the hall of the forty-two truths and their judges.

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At the 15th degree of Libra, the scales of justice tilt. Here the involution, or descent, of the soul into the darkness of death gives place to the evolution of the soul. Passing from Libra into Scorpio, the evolving ego essays the first great work of liberation, the slaying of the dragon.

The ALL-SEEING EYE

BEING A MONTHLY MAGAZINE

By

MANLY P. HALL

DEVOTED TO THE SEARCH FOR THOSE
FUNDAMENTAL VERITIES EXISTING IN
THE EDUCATIONAL SYSTEMS, RELIGIONS,
AND PHILOSOPHIES OF ALL AGES

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The EDITOR'S BRIEFS

Most of the material for this magazine was written en route to and from the Mayan ruins on the Peninsula of Yucatan. Mr. Hall is doing some research work upon the myth of the Feathered Snake and other Indian records of Atlantis.

Mr. Hall's next series of lectures will be given in Los Angeles, probably during the summer. At that time he will include several illustrated talks on the pyramid builders of Yucatan and Mexico, with special emphasis on their religion and philosophy.

Having completed his work at Yucatan, he is now examining the ancient remains in and around Mexico City. The largest pyramid in the world is at Cholula, Mexico. It is now in a ruined condition and, surrounded by a Christian chapel, is a reminder of the fact that nearly all our present religious beliefs have been upreared upon pagan foundations. The pyramid of Cholula is nearly three hundred feet longer at the base than the pyramid of Gizeh in Egypt, but is not as tall or as fine a piece of work. The pyramids of San Juan Teotihuacan, about forty-five kilometers from Mexico City, like the one at Cholula, were erected to commemorate the benefits derived from the advent of the god, Quetzalcoatl. Near Mexico City is also to be seen the famous stele which contains the record of the sinking of Atlantis, and which was translated by the distinguished French savant, Augustus Le Plongeon.

Those who are interested in the furtherance of Mr. Hall's work will be pleased to learn that through the generosity of a New York friend one hundred copies of his large volume on symbolism have been purchased for presentation to the one hundred largest libraries and universities of the world. This magnificent gift will render the work available to thousands of persons all over the world who otherwise might not have access to the material which it contains.

A Trip to Yucatan and the Ruined City of Uxmal

We arrived off Progreso, the port of entry for the Peninsula of Yucatan, and the third largest seaport in Mexico, about two in the morning. The harbor at Progreso is too shallow to permit large vessels to dock and passengers must cover the last six miles of their journey to Yucatan on the specially lightened tug which draws less than eight feet of water. Seismic disturbances in the remote past submerged part of the Peninsula, which now lies just below the surface and prohibits any adequate harbors. There are many indications that the ancient Mayan cities, for which Yucatan is remarkable, originally continued out into the Caribbean Sea, as witness the ruins on Cozumel Island.

Among the benefits which Yucatan has derived from its Mexican administration is the consciousness of "mañana." We are informed that the Mexican immigration officials, whose presence aboard the ship is utterly indispensable before the tourists can disembark, are creatures of moods and fancies. Maybe they will arrive today, maybe tomorrow. An old traveler in these parts explained that the immigration officials included breakfast or lunch as part of the ritual of their duties. If there was another ship in the harbor and they had not already received breakfast, we need not expect their presence until lunch time. Fortune favored, however, and in due time a small black speck against the low shore line materialized into the tug which bobbed like a cork upon the choppy surface of the bay. Ships are often compelled to wait for days to unload their passengers, because the waters here are seldom placid.

The immigration ceremonials were properly impressive—the officials immaculate in appearance, voluble in language, and courteous to a fault. After they had disappeared for breakfast we transferred ourselves to the deck of the tug, where we shared commodious quarters with several blue denim sacks con-

taining noisy roosters for local cock-fights. Our ship also carried a large cargo of Flit, the full significance of which was to dawn upon us towards evening. We bobbed up to the dock, which extends well into the bay, amidst much blowing of whistles and a general commotion among the stevedores and porters. As we entered the harbor there was a notable change in the color of the water, first from the deep blue of the Gulf to a turquoise color and later when we reached the shore to a murky pea green. A delegation of buzzards, sitting solemnly on a ruined pier near by, constituted an unofficial reception committee. After fifteen porters had carried each of our bags up the dock and we had passed the customs without mishap, we emerged into the main street of Progreso—the gateway to one of the most remarkable spots upon earth.

It is a great mistake to confuse Yucatan with Mexico, for while they are united under one government, they are distinctly different in very many ways. The people of Yucatan are called Yucatecos and the deepest insult you can offer them is call them Mexicans. Most of the Yucatecos are Indians descended from the ancient nations; the remainder are Mestizas, a mixture of Spanish and Mayan, also a number of Chinese and Japanese, with a scattering of Europeans.

From Progreso it is but a short trip by auto to Merida, a city of nearly one hundred thousand population and the capital of the Peninsula of Yucatan. Merida is a typical Latin city built upon the site of an old Mayan stronghold and from its Spanish founders it received quite a Moorish impress. This city is one of the oldest on the American continent, having been founded seventy years before the Pilgrim Fathers landed at Plymouth. The visitor is immediately impressed with the cleanliness of Merida; in fact, the whole district is unimaginably clean, considering its tropical location and the primitive peoples that make up the greater part of its population. The people are enthusiastic bathers and their clothing, while often worn and mended, is immaculate. The men wear white trousers of a material resembling duck, usually a trifle short, and white shirts abbreviated at neck and

sleeves. Four special articles of clothing attract attention: curious sandals patterned after those worn by their remote ancestors; wide leather belts—the wider the better; aprons of a blue and white stripe that entirely encircle the body and hang about to the knees; and a wide brimmed straw hat, but less imposing than the Mexican sombrero. The women, for the most part, wear a long loose white garment extending nearly to the ankles, and often with very complicated designs. They go barefoot; a few wear conventional shoes, but never sandals as the men do. The Mayans carry nearly all the heavy burdens on their heads and it is not unusual to see a baker walking down the street balancing his portable oven or a confectioner with a glass case of sweetmeats poised jauntily on his crown. Lotteries form an integral part of national life. There are shops devoted exclusively to the sale of these tickets, thousands of which are attractively displayed. The national lottery is advertised as maintained for the benefit of the people and large sheets setting forth the winning numbers are posted in conspicuous places.

To the casual tourist, much of Merida has a drab and dull appearance. The houses are flush with the sidewalk, the few windows are closed and heavily barred, and there is little evidence of social life. A more careful investigation reveals that every house has either a large patio or else, with several other buildings, surrounds an interior open square. Many of these patios are very beautiful, being planted with various tropical shrubs and trees and filled with singing birds. Flowers and fountains are present in the patios of the wealthy and these interior courts are favorite places for family and community gatherings. Where a larger area than a patio is necessary, a plaza is chosen. The city is dotted with these large beautiful parks, which invariably have as a central adornment a statue or monument to the first citizen and all must be faced by at least one church. Fiestas and band concerts are held in these plazas, for the Yucatecos like music and simply adore American syncopation, which they execute with considerable skill and

which they prefer to their own native music. Although Mexico is without prohibition laws, there are very few saloons in Merida and remarkably little drunkenness. The economic status of Merida and all of Yucatan depends upon the growth and exportation of henequen, a fiber plant resembling the Spanish bayonet or century plant, from which rope and other fiber commodities are made. Practically nothing else is developed there and Yucatan furnishes a large part of the world's supply of rope fiber. At the present time the general financial depression is felt; the exportation has been greatly cut down and many of the natives are suffering from extreme poverty. If the needs of the people were not so few and simple, the condition would be more critical.

Our hotel in Merida, like many similar institutions in Italy, was originally a palatial private home. The city has many beautiful residences as relics of both the days of Spanish grandeur and also the luctativeness of the modern henequen trade. Cut glass chandeliers, inlaid marble floors, intricately carved Spanish doors, exquisite Italian statuary seem strangely out of place in this comparatively primitive country. One is amazed to learn that there are homes in Merida which cost a million pesos to build and decorate. The hotel was a delightful combination of fine art and bad plumbing. There were bathtubs fully seven feet long but the hot water is brought in pint pitchers.

For the traveler, the food problem in Yucatan is very acute and the drinking water is even worse. For its water supply the city depends upon rain stored in cisterns. A very serious health problem was solved by putting small fish into these cisterns to eat the various organisms which had previously spread plagues throughout the community. Through the activities of the Rockefeller Institute, yellow fever has been practically wiped out and malaria and cholera have also been conquered. Some leprosy remains, due largely to the mono-diet of the poor or to heredity and intermarriage. Having established ourselves amidst the grandeur of the past—our room had a fifteen foot ceil-

ing and twelve foot doors—they sprayed our room with Flit, we crept under the mosquito nets and settled down for a peaceful night in the tropics. It was not exactly peaceful, however, due to the fact that the alley cats howled dismally until dawn and the club next door danced and celebrated throughout the night.

Two classes of persons visit Merida. The first are representatives of firms interested in the henequen trade; the second are those who have come from all parts of the world to examine the fragments of an ancient civilization which, having passed into the limbo, has left behind it some of the most remarkable archeological treasures to be found upon the earth. The second division of tourists are again divisible into two classes: first, the archeologists and those scientific men who have dedicated themselves to the task of excavating and reconstructing the scores of ruined cities which dot the peninsula; and, second, the globe trotter who comes to ponder and be amazed.

We decide to visit Uxmal first. It is a somewhat difficult trip so we must rise at 5:00 a.m. and take a private car supplied by the Ferrocarriles de Unidos de Yucatan. The private car proves to be a gasoline run device of one cylinder which, for lack of any other possible thoroughfare, runs on the railroad tracks. After two and a half hours of traveling on a narrow gauge roadbed, the contrivance—which covers as much distance up and down as it does forward—pulls into the little town of Muna, a typical Mayan Indian village consisting of one main street lined with little round thatched huts, the usual plaza and the inevitable church, the latter a huge edifice entirely out of proportion to the size of the town. At Muna we change to a Ford automobile, driven by a Mayan boy whose face resembles many of those upon the ancient carvings. He skillfully takes us over fifteen kilometers of the worst road on earth. When this highway was originally built for the first Empress of Mexico so that she might visit the ruins in her imperial carriage, it may have been good but it has grown steadily worse ever since. Hot, dusty and shaken well nigh to pieces, we literally

crawl over huge boulders and around sharp rocks. The general discomfort is intensified by the fact that the farmers along the way are burning their cornfields, which adds a murky quality to the air.

The ruins of Uxmal (pronounced Ush-mal) are located in a particularly desolate and isolated area. The country about might be technically termed a jungle but the word hardly implies the dry, tangled under-brush and short growth through which one must cut his way with a machete if he departs from the one narrow road. There are practically no large trees, yet the tangled mass rises considerably above one's head and is the home not only of game but of garrapotas or ticks, on account of which many travelers have taken baths in lard. As one approaches the ruins, he can sense the impress of Mayan civilization upon the country for miles about the actual city. The very rocks seem to take upon themselves the weird forms of the monsters which appear like grotesque totems upon the faces of the buildings. The last part of the trip is over a reddish earth as though the blood of a mighty people were mixed with the dust.

We pass a hacienda with a strange old Spanish gate, standing as an isolated outpost of civilization. The road becomes narrower and turns dangerously, then suddenly the underbrush opens and before us, rising like a bleak gray hill, is a queer pyramidal structure, its sides gutted by rain and its crest surmounted by a mysterious fortress-like house with black yawning windows and intricately carved facades. This is the Casa del Adivino, the House of the Dwarf, sometimes called the Temple of the Sorcerer. The whole building, including the artificial pyramid upon which it stands, rises to a height of about 150 feet, and up the great face of the man-made hill is the ruin of a broad stairway. We are in the presence of the Mayans, a people of unknown antiquity who, vanishing, left behind them so inadequate a testimony of their lives and purposes that the archeologists find the whole subject of their history and culture one splendid tumbling ground for whimsies and guesses. A delightful thing

about scientists is that whether they know or not, they are always very sure. In this case, however, the one difficulty is that they can't decide what they are very sure of; they are contradicting themselves in Yucatan worse than did the theologians of medieval Europe.

The House of the Dwarf dominates the whole of the group. It towers above the smaller structures and is believed to have been the palace of the prince or king who ruled over the community. By some it is believed that the prince was a dwarf because of the statue of a diminutive figure found within the building. It should be remembered that all the names given to the various buildings at both Uxmal and Chichen-Itzá were given to them by the Spanish discoverers and have no meaning whatever other than as simple identifying terms. Most of the buildings had been deserted hundreds of years before the coming of the first white man and even the Indians of that day had very insufficient traditions concerning their original builders and the purpose for which they were constructed.

The House of the Dwarf faces a great open square bordered by four long buildings, one on each side. Upon this second group of ruins has been bestowed the somewhat ridiculous title of the *Casa de Las Monjas* or the House of the Nuns. It is believed that the vestal virgins designed as sacrifices to the gods were kept in the main building of this group, which is nearly two hundred and eighty feet long. But as Uxmal was a purely Mayan community and the Mayans were not given to human sacrifices like the Aztecs, the whole subject is extremely doubtful. The buildings are a wild riot of carving; grotesque masks leer from above every doorway, strange lattice works of stone adorn the panels of the outer walls and through and about all the maze of intricate design twists the sacred Feathered Snake. Everywhere the great snake, Kukulcan (Quetzalcoatl), rears his plumed head, graciously conforming his folds and coils to the architectural needs of the houses. A somewhat humorous touch is given by two curious little stone

monkeys sitting over one of the doors, while a headless slave contributes a more ghastly reflex.

The buildings were originally decorated in several colors but the pigments have almost entirely disappeared leaving only an occasional touch of red and blue. Of considerable interest to the scholar is the statement made by several experts that many of the stones fitted into the various buildings bear upon their reverse sides mason's marks similar to those found in India and upon the cathedrals of Europe. A peculiar red hand, apparently made by dipping the hand in red paint and pressing it against the masonry, appears in extraordinary places and is also the subject of much discussion, more or less profitless. When Dr. Le Plongeon traced this red hand to an Oriental custom in connection with the propitiation of the gods he advanced the most reasonable solution yet offered.

From the main gate of the House of the Nuns one looks across a flat valley which was originally a ball court for the playing of the national game of the Mayas, called *Tlachtli*. On the far side of this field rises the so-called House of the Governor, a large building three hundred and twenty-two feet in length, the carvings upon which have impelled one writer to call the whole an Apocalypse in stone. Like all other important structures it is raised upon an artificial pyramid and, as the steps have now entirely disappeared, the ascent is made by ladders. Terry says of this building that it is perhaps the most striking architectonic ensemble on the American Continent. In one of the rooms is a curious stone, being the central section of a life-sized statue of a man; the block shows a short skirt ornamented in front by a square apronlike device which carries a shallow relief of a life-sized human hand. Several writers on Masonic subjects have made much of this bit of carving.

Two other buildings, both near the Governor's House, complete the group that has been excavated to date. They are the House of the Turtle, so named because of stone turtles crawling around the cornice; and the House of the Doves, a long rambling structure

resembling highly glorified dovecotes. About this group, at varying distances in the jungle, are several great mounds of earth indicating the presence of more buildings. As time goes on these may be excavated and prove to be as wonderful as those now cleared.

Alone in the midst of a wild and deserted country, rising like some gaunt skeleton, the ghost of a vanished greatness, Uxmal stands to confound the wise and trouble the peaceful sleep of science. Uxmal, in the ancient language, means *Three-Times-Destroyed*. It was a great center of culture while Europe was still in a barbaric state. Its builders were men of power and of wisdom. It was an Herculean achievement and, as its every carving denotes, it was a city built for a sacred purpose. Modern archeologists, who view religion with a reaction somewhat similar to that with which a bull views a red flag, seem to dislike admitting that men were ever sufficiently religious to work for their gods, and consequently they belittle the metaphysical aspects of the problem.

In summing up the problem of the buried cities of Yucatan—not so much buried as overgrown—we may say that the following problems as yet remain unsolved: First, where did the Mayans (or more correctly the Itzás) come from? Where did they gain the knowledge of arts and sciences which is incorporated into their buildings? When were the great cities (over twenty of which are scattered throughout the Peninsula of Yucatan, Mexico and Central America) actually built? What were the numerous buildings in each of these groups originally intended for? What is the lost key to the Mayan hieroglyphics, none of which can yet be read except the date markers and these are open to legitimate doubt.

The return trip from the Uxmal ruins was uneventful, so we will break our little story at this point to continue it next month with the story of Chichen-Itzá, the supposed seat of the Empire of the Feathered Serpent with its almost unbelievable wonders of architecture and philosophy.

(To be continued)

Confucius the Superior Man

The philosopher K'ung, the Perfect Sage, the ancient and illustrious teacher, posthumously created Duke of Ne and the uncrowned Emperor of China, was born in the year B.C. 551 and died in his seventieth year surrounded by his disciples. The circumstances surrounding the birth of K'ung (a word which was Latinized into Confucius) were most unusual. His father, having nine daughters and but one crippled son, took to wife in his seventieth year the seventeen-year-old daughter of the ancient and illustrious family of Yen. Confucius was born a year later and his father died when he was but three years old. The young mother dedicated her life to the care and education of her child and her continual guidance did much to mold the character of her extraordinary son.

The coming of Confucius was announced by a curious vision. Five ancient and mysterious sages appeared to the prospective mother as in a dream, leading in their midst a strange animal. This creature was about the size and shape of a small cow—some say a lion—but it was covered with scales like a dragon, and carried a single short horn in the middle of its forehead. Only in ages when virtue and integrity flourished and when some great enlightenment was to be conferred upon men did this animal reveal itself—so the Chinese taught. The five sages spoke to the mother, declaring that a son would be born who would be wise beyond all mortals; that the child would grow up to become an unthrone king and all his descendants would honor him as their most illustrious ancestor. The sages then bade the mother tie a piece of cloth to the horn of the sacred animal, which she did, and the vision disappeared.

Though little is known concerning the boyhood of Confucius, from his earliest years he is presumed to have exhibited extraordinary intellectual powers. Of a very serious and studious turn of mind, at an early age he interested himself in the political and socio-logical aspects of Chinese life. The unusual depth of

his learning is attested by the account current in China that of all those who took the examinations of the Classics, Confucius alone passed with a grade of one hundred per cent.

Confucius was married at nineteen, in accordance with the custom of his time and race, but for some unknown reason separated from his wife, although in later years he referred to her in the highest terms. In his twenty-second year, the young philosopher began his life work, and because of his rare gifts and great personal magnetism, soon drew around himself a considerable body of students and disciples. Up to his fifty-second year, Confucius devoted himself principally to philosophy and music, after which time he entered into the responsibilities of public life. His political career, however, was a short and unhappy one and, disillusioned and discouraged, he gave up office and continued his wandering life to the end.

A short time before the passing of the master a huntsman slew in the forest a strange monster, the body of which he brought into the town to be exhibited to the amazed populace. It was a monster the size of a cow covered with scales and armed with a single horn. Upon beholding it, Confucius declared that its death denoted his own passing. As it was the peculiar animal of wisdom, it also marked the close of a period of enlightenment.

Feeling that his end was near, Confucius hastened to complete the commentaries he was writing upon certain of the ancient classical writings of the Chinese. At last, tired with life and filled with not a little despair for the future of mankind, Confucius departed from this earthly existence in B.C. 478, his last words being: "No wise sovereign arises; there is none in the Empire who will make me his master. My time has come to die." Confucius believed very definitely that he possessed knowledge sufficient to have reorganized the entire social structure of China. He felt that public recognition was due him and that, if placed in a position of sufficient authority, he could have remodeled the state and added greatly to the glory of

both the Emperor in heaven and His son upon the earth.

Confucius was a contemporary of the great Chinese mystic, Lao-tse. The two men met and exchanged views, but Confucius, who appreciated life from a Socratic standpoint, admitted frankly that the higher ramifications of metaphysics were beyond him. Confucius felt himself called to the task of practical reconstruction of human standards of ethics. He dreamed of the Golden Age or ideal state, a day when all evil and dissension should pass away and truth should be supreme. Of this it is written in the Confucian books: "When the great principle prevails the whole world becomes a republic; they elect men of talent, virtue and ability; they talk about sincere agreement and cultivate universal peace * * *. A competent provision is secured for the aged until their death, employment for the middle ages, and the means of growing up for the young. Each man has his own rights and each woman her individuality safeguarded."

The Confucian dream of the New Age is perfectly consistent with the Platonic ideal of the rulership of the philosophic elect. The first step toward the achievement of this glorious state was the development of the Superior Man, namely one in whom the knowledge of virtue is perfected and who lives in harmony with that knowledge. We, therefore, find set forth in the Confucian writings those qualities which are necessary to the achievement of this desired state. So it is written: "That the Superior Man seeks in himself whereas ordinary men seek in others for truth. The object of the Superior Man is truth — truth achieved through consistency with the highest standards of the common good, and a strict application of the Golden Rule." Confucius further says: "The practice of right-living is deemed the highest practice."

Confucius had a very interesting viewpoint upon the subject of divorce. There were several grounds upon which a man could obtain a divorce, prominent among which were jealousy of her husband and disobedience to her parents-in-law. On the other hand,

the husband could not divorce his wife if she had no home to return to or if she had mourned with him three years for his parents, or if he was poor when he married and afterwards accumulated riches and honor. He declared that it was quite common for men who had come into power and position to lack gratitude to those who had assisted him to reach this state, and hence he attempted in every way to establish justice.

In affairs of the state Confucius maintained that in all things the wise must rule and the unlearned obey. However, he also desired to universalize educational opportunities so that ignorance would become a matter of choice rather than necessity. One of his disciples said that if he were made Prime Minister of China, he could insure that country peace sufficient for a thousand years by means of the Confucian Code.

The master accepted the continuity of life after death, saying: "That the bones and flesh should return to earth is what is appointed, but the soul in its energy can go everywhere." He discouraged, however, intercourse between men and spirits, saying that it was an unrighteous act to weary the departed.

The central thought of Confucianism may be summed up in the premise that the virtue of the present insures the well-being of the future. Like Socrates, Confucius affirmed that if it is possible to cure the disease of irrationality with which men are afflicted, the permanence of all desirable conditions is assured. Nations, being but aggregates of individuals, express collectively those attitudes which persons express individually. Divine order reveals to those who are observing certain standards, rights, customs and modes which have been established by divine decree in all the departments of Nature. If men will heed the examples which the universe sets forth they can bring into manifestation that perfection which exists everywhere as a potentiality.

Even in his own day Confucius was regarded as a man of very conservative views because he pleaded for the niceties of human relationship. He realized that the failure of little courtesies, small elegancies,

and the beauties of human relationship presaged the end of civilization. He was a man of extremely simple tastes who disliked ostentation in every form, but delighted in little formalities which bespoke courtesy and grace. He affirmed that all major things are supported by minor things and that it is the failure of little things which inevitably brings the great down in ruin. Today, Confucius would have been considered a very strict person and many of his attitudes would be ridiculed. Yet, like Confucius, each of us must sometimes realize that the business of living is a somewhat serious matter—not a subject for pessimism or depression or for an attitude of assumed solemnity, but a business to which each individual must dedicate his thought and his time if he is to achieve a reasonable measure of success.

SPECIAL DECK OF TAROT CARDS

Tarot (playing) cards, introduced into Europe by the victorious Knights Templars who had been instructed in their mysteries by the Arabians, were a part of the Rosicrucian and Masonic symbolism of the Middle Ages.

In ancient times, books were not bound or sewed; they consisted merely of loose leaves confined by cover boards on top and bottom, and bound round with cords. Thus, the 78 cards of the Tarot deck represent the leaves of some sacred book of the ancient pagan world.

This special deck of Tarot cards, beautifully and artistically done in full colors by J. Augustus Knapp (who so ably illustrated Mr. Hall's monumental work on Symbolical Philosophy), contains not only the distinctive features of all preceding decks but additional material secured by Mr. Hall from an exhaustive research into the origin and purpose of the Tarot cards. For convenience the Tarot cards have been printed in the size and style of standard playing cards. A 48-page explanatory brochure by Mr. Hall accompanies each deck. Postpaid \$3.00.



6 L'AMOURAUX

Tarot Symbolism

THE SIXTH
NUMBERED
CARD

THE
LOVERS

In some Tarot decks the sixth card is designated "the parting of the ways." A youth is shown standing at the junction of a forked road. On either side of him stands a female figure, the one inviting him to turn to the right, the other to the left. A blindfolded figure, called *Fate*, surrounded by a solar nimbus, hovers in the air above, ready to launch an arrow into the youth below. Occasionally this card simply depicts two figures, one male and the other female, termed Adam and Eve.

The number six may be called the symbol of the world because it is equal to the number of faces of the cube. The square symbolizes matter in the archetypal state but when the pattern is precipitated into a tangible state it becomes the cube which, opened up, is a cross consisting of six squares. The cube is the esoteric symbol of what is exoterically termed dimensions. To the occultist, the six faces of the cube conceal within themselves a mysterious seventh element even as the six Pleiades of the ancients concealed in their midst a lost, or seventh, star. In the Qaballah the relationship between the cube and matter is clearly

established. The six faces are referred to as the directions of space, namely, North, East, South and West, up and down, in the midst of which sat enthroned the Seventh Mystery surrounded by its angels. If a cube be opened according to the Pythagorean system, it is revealed as consisting of six pyramids each rising from a square base and made up of four triangles rising from a square. Thus, in the cube, there are twenty-four triangles—which are the mysteries of the twenty-four Elders—each triangle consisting of three lines, or seventy-two lines in all, which seventy-two is the sacred number of the great name of God and of the angels, and also being six times twelve the measure of a man. When the cube is folded the pyramids are all united at their apex, so that it may be said they all converge towards the great Throne or, conversely, issue forth from it.

According to Pythagoras, then, the cube was the symbol of matter and the tetrahedron or four-faced symmetrical solid, was the symbol of form, or order.

Six is a number peculiarly sacred to Venus, revealing the dual nature of this goddess by the two female figures upon the card. Venus is one of the most mysterious qualities which the occultist must learn to understand. The negative aspect of the symbol stands at the youth's left hand (the right side of the card) and signifies abandonment, emotion, and excess. Here we see Venus as *Kama*, or desire. The spiritual (or intuition) aspect of Venus is depicted as an angelic figure, and youth stands undecided, inclined upon the one hand by the idealistic emotions of the soul and upon the other hand by the materialistic emotions of the body. Fate, or Karma, withholds his arrow until the choice is made, whereupon the neophyte establishes his chain of consequences.

The number six also was regarded by the ancients as the peculiar numeral of fertility. This is arcaneously intimated in the card by the shape of the road upon which the figures stand; it is forked in the form of the celebrated Pythagorean Y. This Y is a yonic symbol, indicating fertility, and to this day sticks so forked are

driven into the ground in the desert to tell of the presence of water. The six is also termed the number of woman because it is an inverted nine and nine is the number of man.

We have added in the upper right-hand corner of the card a shield containing the famous interlaced triangles or shield of David; also called the signet of Solomon. The upright triangle adequately sets forth the vehicles or inferior parts of both the world and man, while the inverted triangle, with its descending point, is an appropriate figure of the three hypostases of God—those active principles or agents whose shadows inverted in matter appear as bodies. Hence, in the interlaced triangles we behold the equilibrium of the reality and the illusion—the shadow united to the substance. Here the world or the body, adorned in its wedding garment, has ascended to become the Bride of the Celestial Lamb.

Why, then, in magic is the Seal of Solomon so powerful a talisman and why does the designing of it render the magician invulnerable? Simply because it is the symbol of equilibrium. In occultism it is affirmed that things do not destroy each other, although they sometimes appear to do so. Actually, everything that is destroyed has destroyed itself, and such destruction has been made possible through an inherent unbalance or excess. When the Bhagavad-Gita says that only such as are balanced in pain and pleasure are fitted for immortality, it states a great truth which would have been more exact, however, had it stated that such as are balanced in pain and pleasure are immortal. The universe is an unbalance temporarily existing within the equilibrium which we call God, and all so-called growth is but unbalance striving to equilibrate itself again. In magic, the process of designing the Seal of Solomon was more than simply drawing lines. It involved the task of becoming everything that these lines implied—the perfection of Self.

The interlaced triangles signified to the Hindus generation through the union of the male and female principles, which reveals that only through a temporary

equilibrium of two poles can the process of creation be accomplished. This same figure also represents the vehicles of man awaiting the manifestation of his spiritual ego, as at the time of the quickening, for when the dot is added to the center of the star, the sixth becomes the seventh and the creature is perfected. As the six points symbolize the bodies of man, so in the earth they represent the continents upon which the races will be evolved. When the dot in the center is added, it represents the Meru or Sacred Island which stands forever in the midst of the continents, preceding and surviving all that issue from it.

On the sixth card the disciple is confronted with the problem of uniting the diverse elements of passion and compassion and of establishing within himself the Golden Mean by conquering all excess.

A Talk on Astrology

(*Extracts from the notes of a lecture given at the monthly meeting of the Astrologers' Guild, Hotel McAlpin, New York City.*)

People over-estimate the importance of the mathematical side of astrology. A good mathematician very seldom makes a good astrologer, for the type of mind which concerns itself with split seconds is temperamentally unfit to advise people in the practical problems of life. The truly successful astrologer combines one part of mathematics with ninety-nine parts of common sense. It is not overly difficult to set up a reasonably accurate horoscope. In fact, this can be done by any individual capable of adding up their grocery bill. A normal human being with an ordinary development of memory can remember a sufficient number of keywords for planets and signs to take on the semblance of an astrologer. Why is it, then, that out of one hundred individuals who can set up a horoscope and memorize the meanings of the planets and signs, ninety-nine will never be astrologers? The answer is evident upon a moment's consideration. *The astrologer must interpret the stars according to his own experience and understanding.*

Astrology actually begins where the average astrologer leaves off. Most people know practically nothing concerning the greater realities of life. They are unqualified to advise others, for they have never solved their own problems. A wide range of experience in every department of life is indispensable to the practicing astrologer. Words mean what we understand them to mean and the breadth of our own consciousness must measure all interpretation. The young soul, living in a world of good and evil, will interpret the stars in terms of good and evil. The old soul, living in a world of infinite wisdom and law, is thus capable of interpreting the celestial influxes along grander and more adequate lines.

There is a little secret in the successful practice of astrology which the average layman does not know. Several of our most successful astrologers do not even set up the horoscope, simply reading the positions of the planets out of the ephemeris, and securing in this simple way sufficient information for all practical purposes. A person who is constantly in contact with human nature soon gains the uncanny ability to sense instantly the several complexes which man is heir to. The tone of the voice, the raising of an eyebrow, the gesture of the hand—these things instantly reveal the most esoteric, the innermost attitudes of the mind. When a man comes declaring himself to be in trouble, an experienced astrologer seldom needs to set up a horoscope to find out why—one appraising glance generally renders the whole matter transparent. If we were not all egotistic, we would always know why we fail and what we should do in order to improve our estate.

Long contact with human nature, years of active practice as a sort of social physician and father confessor, plus the proper fundamental attitude on the part of the astrologer insure a great measure of success and entitle respectful consideration of the advice that is given. Therefore, if the astrologer would achieve greatly in this field, he should close his books, throw away his scratch pad, and hie himself into the market-

place of life. It is not theory but practice that makes perfect. We memorize too much and think too little; and when a serious moment arises which tests our erudition, we proffer patent formulas when only individual thought based upon wise assimilation of experience can really meet the need.

We may almost say that astrologers are born and not made, for while it is true that we all contain the necessary qualities in a potential state, only a few have precipitated those prerequisites to a point where they are substantial elements in the thinking and living. It seems that some people simply cannot help being narrow, personal, selfish, and opinionated. Of course, to the degree that these qualities are present the astrologer is disqualified. Astrology is not only a science but also a life, and we who would understand it must live it. Where it is only an intellectual concept, it generally does more harm than good.

The usefulness of the astrologer is further measured by his freedom from fads and hobbies which so many ride to death. The human mind seems to naturally run to fads. One year it is tonsils and the next year it is buttermilk; today it is gland serums, tomorrow it is yeast. Astrologers are just human beings, for while the subject of their study is profound almost beyond conception, it does not necessarily impart a universal consciousness to its devotees. Hence, nearly all astrologers have pet opinions which are often a menace to the integrity of their advice. To one the prenatal epoch has an all-absorbing interest, so that why an individual is born becomes of no importance when compared to discovering when he was born with an unnecessary exactness. Another has fussed himself into a blue funk on geodetic equivalents and the probable effect of meteors on the prohibition problem. A third declares without hesitation that the Part of Fortune was the product of the senility of the Arabs while a fellow member of the profession loudly affirms that without Pars Fortuna the whole integrity of the science collapses. All of which reminds one a little of how Nero is supposed to have played his harp while Rome was burning.

The true purpose of astrology is to contribute in some definite measure to the well-being of Nature. This end is defeated by the whimsies of men who can never forget themselves long enough to accomplish the greatest good. Realizing simplicity to be the key to true greatness, the philosophic astrologer will approach his problem as directly as possible, eliminating all unnecessary complications. Realizing that generals are more helpful than particulars, he will not prophesy times and places but will reveal those tendencies which, if left uncorrected, will become the parents of innumerable complications. Astrologers love to prophesy and they strut around like puff-pigeons when some things which they have predicted come to pass. In discussing the financial crash of 1929, a would-be astrologer told an eminent financier that he had predicted the crash six months before it happened, at the same time exhibiting unpardonable pride. The man of big money smiled and replied, "I do not know one star from another, but I predicted it ten years ago."

When studying the stars, the astrologer should never forget that these marching orbs signify the immutability of cosmic law. The prophet many times is but a man who has sufficient confidence in the integrity of life's plan to dare to rise up and say that the things which we do today will produce tomorrow a harvest of consistent consequences.





The Problem of Healing

When the student of philosophy first exchanges the fallacies of theology for the ordered life of the wise he is apt to find himself upon the horns of a dilemma. He learns that the universe is controlled by law—absolute and immutable. Realizing the world to be no respecter of persons and himself to be surrounded by principles of such cosmic magnitude that he is scarcely an equation in their activity, he may be excused if at first he verges unduly towards fatalism. A fatalistic attitude has a tendency to dilute the milk of human kindness. For if an individual is in the place that he has earned for himself—as philosophy certainly affirms and is surrounded by experiences necessary to the development of his character—should another turn from his own pursuits and interfere with the laws of destiny by helping this fellow creature over a rough spot in the road of life? In fact, is it really possible to save a person from an experience through which fate has decreed that he should pass? The law of compensation or karma, which is simply the principle of cause and effect applied to the individualized destinies of men, decrees that as we sow so shall we reap. It is difficult for the average person to affirm this doctrine without a dulling effect upon the fine edge of sympathy, creating a sense of hopelessness in the face of a dominating providence.

Theologies are more or less emotional revolts against the exactness of philosophic law. People like to believe that they can escape consequences by the

patented processes of the clergy. To the theologically minded, the fine points of philosophy are of no great consequence, for they can explain themselves both out of hell and into heaven and through all sorts of temporal dilemmas with amazing ease. It is the individual who, weighing the apparent contradictions, desires to hew as closely as possible to the line of right who is most sorely perplexed. Such questions as these are often asked: Does a physician who cures some disorder of the flesh oppose the law of Nature and commit a grievous wrong? Should we try to heal others of their afflictions or should we leave them to their own resources? Is it permissible for us to save a life when, without our intervention, it would certainly be lost? Is magnetic healing black magic? Is hypnotism ever justifiable? Should spiritual forces be used in an effort to correct physical ills?

To clarify these matters, let us first of all try to understand the nature or substance of disease. Buddha says that all the evils to which the flesh is heir have their common origin in ignorance. Ignorance is almost synonymous with unbalance, for wisdom and equilibrium are certainly closely related terms. Disease is an unnatural state to a creature living a natural existence and, being inconsistent to the latter state, does not manifest there. To creatures which live unnaturally and surround themselves with artificial circumstances disease is natural, for cause and effect decrees that normalcy shall generate normalcy and abnormality produce its kind. Hence all disease is seated in some shortcoming which opens the individual to such afflictions.

The illnesses which may afflict mankind can exist on any of three planes—mental, emotional, and physical—and through the afflictions set up on one of these planes the rest of the nature may be infected so that finally the whole structure collapses. When we speak of mental diseases we do not necessarily mean insanity but any excess of thought, for scheming and plotting and deceit, in fact, the holding of any unkind or destructive attitude is sufficient to disease the whole

organism and wrack the body with a score of pains. By emotional diseases we mean to infer any excess, as of hate, jealousy or even such apparently worthy emotions as piety and affection, for these, if pushed to the point of a vice, are as dangerous as anger or lust. Physical diseases are too numerous and well known to need description. They are a diversified host of ills, a great percentage of which are traceable to a mental or emotional source. Only a small percentage belong definitely to the intemperances of the flesh.

According to philosophy, a physician is capable of treating a disease for one of two definite ends: first, to achieve a complete cure; second, to effect a temporary healing in which the patient is released from an imminent crisis but must ultimately face the situation again. The occult physician knows that to accomplish a complete cure he must stamp out the intemperance at its root; he must find the source of the condition and work the problem out on its own plane of activity. If the trouble is referable to some idiosyncrasy there is no use giving pills; the condition must be worked out upon the mental plane. If an emotional excess is the cause of the disorder, then upon the emotional plane must the correction be made. Again, physical ailments must be treated with physical remedies. Of course, the physician cannot hope to effect a complete cure without the intelligent co-operation of the patient. By correcting the excesses which the wise physician has diagnosed as responsible for the ailment, the matter is entirely cleared up, for the cause being removed can no longer generate effects. No one can expect to be well who has unnatural attitudes, feelings or appetites. This both the physician and the patient must realize.

The healer will not go far astray if he makes it his unalterable rule to work out his patients' problems with the means common to the plane upon which those problems exist. For instance, if the seat of the disorder is diagnosed as purely physical, use natural physical means to correct the condition. In other words, if it is discovered that the patient has a vertebra out of place, the course to be pursued is evident. Do not

sit around affirming that the vertebra is back in its natural position or engage a spiritual healer to give treatments, absent or otherwise. Do not "hold the thought" and pray for an invisible adept or try to enlist the services of an archangel—go to a good osteopath and have it put back, in this way greatly conserving the spiritual resources of the universe!

Spiritual forces should be used for spiritual problems, mental forces for mental problems, emotional forces for emotional problems, and physical forces for physical problems. To divert a force to some illegitimate end is equivalent to sorcery. What the herbs of the fields are to the body, beauty is to the emotions and rationality to the mind. To divert mental forces to the achievement of physical ends is a perversion of power, for it binds the greater to the lesser. The mind, for example, is unquestionably capable of controlling the body and by virtue of that sovereignty can mold the body into its purposes. You can stop pain by mental power, and every day we hear of wonderful results obtained by mental healing. But in the process a sacred treaty between the parts of man has been violated. Force—not reason—has accomplished the result. The demands of the body have not been met; mind has ridden roughshod over the laws of matter. Black magic must be the term applied where might instead of right achieves the desired end.

It often occurs that the physician is brought into the presence of a critical state in which the co-operation of the patient cannot be expected. The laws of mercy demand an immediate action. Under such conditions a cure is not the object, for a cure is impossible until the patient can cure himself. The physician can only direct. Under such conditions, the main purpose is to assist the sufferer over the immediate condition in order that he may be given an opportunity to work out his problem under less acute circumstances. If the patient should die of the disease he must reincarnate again and thus create a new opportunity to work out the problem. The physician who can preserve the life of his patient and give him an

earlier opportunity to cope with his extremity thus contributes to the economy of Nature. Technically, a physician cannot interfere with karma, he can only delay its processes.

Considering the employment of hypnosis, we will suppose that an individual is suffering from a drug habit (hypnosis being used particularly in the treatment of this as well as other undesirable habits). As the result of hypnosis, the patient loses all interest in narcotics and lives the life of a peaceful and useful citizen. Philosophy teaches that this person has not actually escaped from the drug habit; he has only been given a respite but the problem is presented to him again, possibly in a different way, until the weakness of that particular tendency is overcome. Much good has been accomplished, however, for a long chain of potential bad karma has been prevented. If the habit were not cured, a great deal more bad karma would have been generated. The habit might have led to excesses and even to crime, for evils multiply more rapidly than the proverbial guinea pigs. Philosophy teaches that while we can escape such karma as we have already earned for ourselves, we can also stop making new karma which will overshadow the future. We have no right to interfere with the workings of the law but, as the Buddha so beautifully taught, we are privileged to free ourselves from unpleasant reactions by becoming too wise to do those things which cause future suffering. We are privileged to assist others in this respect also. Hypnosis should never be regarded as a cure and occultism in no way advocates its promiscuous use. In fact, occult science discourages all metaphysical processes, reserving such for conditions where every simple natural method has failed.

Every physician who uses spiritual methods of healing should unfailingly warn his patient that such methods are in no sense substitutes for the correction of the cause of the ailment. The healer should explain the principles of natural and normal living and demand intelligent co-operation on the part of the sufferer. In late years metaphysical healing has be-

come a popular substitute for individual integrity. The healer has taken the place of the priest who once served out "redemption through grace." To benumb one's sense of individual responsibility and depend upon some spiritual healer for health, happiness and normalcy is to court inevitable disaster. Such things cannot be. A healer is not greater than the law and, while he may be sufficiently gifted to produce extraordinary results, Nature inevitably reasserts itself and only that which is real will survive.

The gods revealed the art of healing at the very beginning of civilization. Humanity, incapable of applying all the principles of health, hobbles along with the aid of a crutch for lack of which they might otherwise fall by the way. Crutches at best are unsatisfactory, however, and true health is the only utterly desirable state. The spiritual healer who, with gentleness of spirit, offers his powers for the mending of broken lives, gives himself to a very beautiful task. But woe to the one who attempts to exert force and create desired conditions through the sheer force of will—such a person is dealing in sorcery whether the actual purposes are malevolent or benevolent. The healer must take the attitude of impelling but never compelling any conditions which he desires to bring about. It is wise for him to ever keep in mind that not his will but the greatest ultimate good must be done.



Zodiakos

The Circle of Holy Animals

(Continued)

SCORPIO

Scorpio, the eighth sign of the zodiac, is generally regarded as the most evil potency in the Circle of the Holy Animals. As ruler of the house of death, the ancients assigned to it three creatures to signify the triune phases of its nature. All astrologers should realize that what ordinary mortals term evil is simply a maladjustment of universal forces. Nothing is intrinsically evil, but those vibrations which for any reason we respond to adversely are termed evil. In the greatest evil, however, always lies the possibilities of the greatest good. St. Peter three times denied his Lord and as a reward for this was given the key to Heaven. Nowhere is this seeming contradiction more strikingly set forth than in the complex symbolism of Scorpio.

The first—and lowest—of the creatures used to symbolize Scorpio is the scorpion which, because of the sting in its tail, is an appropriate symbol of the backbiter, the deceiver, the betrayer, the adversary who constantly seeks to nullify the noblest efforts of mankind. Furthermore, the scorpion signifies that this undoing will be most subtle and insidious—an endless intrigue designed to test the integrity of all who come under its influence. This power is referred to as "the Lord who is against us." In the ancient Egyptian Mystery rituals, this demon was the Guardian of the Threshold of the inner sanctuary.

The second form of Scorpio is that of the serpent,—sometimes the winged serpent or even the fiery serpent, or seraph. In philosophy, this serpent is the symbol of the occult mind, that mysterious and penetrating power which achieves embodiment in the sage and prophet. The great adepts of the Mysteries were often referred to as serpents or dragons, and despite

the unsavory reputation which the snake gained from its role in the Edenic triangle, it has been for centuries the symbol of true wisdom as opposed to pedantry and sciolism. Even in its serpentine form, however, Scorpio remains more or less the tempter, for in magic the snake represents the astral light,—the sphere of illusion from which it is very difficult to escape once the unwary neophyte has lost himself therein. In India, the serpent is the symbol of the Kundalini fire, sometimes termed the serpent power, and in Wagner's opera, *Parsifal*, the power of Scorpio reappears again in the person of the snake-maiden, Kundry.

The third form of Scorpio is that of the eagle or phoenix. This is the emblem of the greatest spiritual achievement—that of Melchizedek, the priest who is above the law. Mythology abounds with references to traitors, evil monsters, serpents, dragons, and strange birds. If the discerning student will analyze these allegories carefully, he will sense certain mystical truths underlying them, the value of which cannot be overestimated. In the Grail cycle appears a mysterious being, who is called Merlin, the magician whose father is said to have been a dragon. By this it is certainly to be inferred that he was a Son of Wisdom, an initiate of Scorpio. Likewise, the story of St. Patrick driving the snakes out of Ireland is almost self-evident. The "serpents" were the Druid priests whose power was broken and their Order scattered by the early church. The dragon slain at the mouth of its cave by Siegfried signifies the mastery of the animal nature by the reforged sword of illumined will. The victory of St. George over the dragon which probably originated in the Chaldean legend of Mero-dach slaying the dragon signifies the victory of light over darkness; and, in the case of the St. George allegory, the victory of the church over paganism. The famous dragon of China is a form of Mahat, the Yellow Emperor of the Mind, and signifies the illumined state of a people when ruled over by the golden sceptre of enlightened intellect. One of the most remarkable forms of the Scorpio myths is the story of the betrayal of Jesus by Judas, a story probably derived

from the betrayal of Osiris by his brother, Typhon. The thirty pieces of silver received by Judas for this deed relate presumably to the thirty degrees of the sign.

It should also be noted that Scorpio, as the eighth sign of the zodiac, is related to the number 8, which is referred to by the Pythagoreans as the little holy number, a great and unfathomable mystery. The eighth sphere was regarded by the ancients as the abode of evil and was likened to the Moon. The Egyptians and also the Yezidees of Irak believed in the existence of a dark planet but a short distance from the earth, which was the abode of all evil. This dark star, as they termed it in their secret teachings, was an invisible psychical sphere, reflecting no light and casting no shadow save that deep moral shadow which, clouding continents, rendered dim the light of truth. These ancient peoples believed that evil magicians and sorcerers were carried after death to this planet, thereby increasing the sum of evil and radiating loathsome vibrations which crystallized into war, pestilence, and crime. Over this benighted globe ruled a dark angel, a prince of demons, whose brooding wings enveloped the blackness.

Another important line of symbolical interpretation of Scorpio is concerned with the problem of generation. The reproductive principles are particularly related to this sign which controls what may be termed the fire of bodies. In describing the fall of Lucifer, Von Welling, an early alchemist, declared that this world was created to liberate Lucifer from the deep gloom of matter into which he had been plunged at the time of the rebellion in heaven.

From the functions of Scorpio and the sidereal properties which it controls and precipitates into material form is extracted a mysterious pabulum, called by the medieval Rosicrucians the *soul*. It is the quintessence of both the metals and the spirit which is within bodies, and is the homunculus, or crystal child, referred to in the "Chemical Marriage" of Christian Rosencreutz.

The ALL-SEEING EYE

BEING A MONTHLY MAGAZINE

By

MANLY P. HALL

DEVOTED TO THE SEARCH FOR THOSE
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AND PHILOSOPHIES OF ALL AGES

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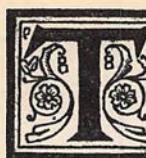
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The EDITOR'S BRIEFS

Manly P. Hall returns to Los Angeles for a series of lectures to be held at Trinity Auditorium, Ninth Street at Grand Avenue, beginning June 3rd, at 8:00 p.m., and continuing thereafter each Wednesday, Friday and Sunday evening during the months of June and July. Programs giving the details of subjects will be mailed to the Los Angeles list. We will be glad to have the names and addresses of any friends whom you think will be interested.

Mr. Hall brings back with him from Yucatan and Mexico material for several new lectures on the Mayan and Aztec civilizations with their probable relationship to Atlantis, and the existence among them of esoteric traditions and philosophies. These lectures will be illustrated with stereopticon slides and the dates will appear on the program.

A list is now being prepared for the first fifty of the big books on symbolism which are being presented by a friend to the libraries and universities all over the world. A number of the books will go to Europe and Asia, and all of the larger educational institutions of the United States which have not already purchased a volume will be included.

Owing to the necessity of extensive research work and the preparation of drawings, diagrams and slides, the Secret Doctrine class which Mr. Hall plans will not be ready before late in the fall. The friends in New York and Chicago who have inquired concerning this class will receive notification in ample time. The additional time devoted to the preparation of the series will greatly increase the completeness of the course when it is given.

A Little Astrological Controversy



N article in last month's magazine concerning the mathematical aspects of astrology seem to have aroused some rather definite opinions on the subject. The mathematically inclined astrologers are outspoken in their objections to our viewpoint. They seem to fear the whole integrity of the science will be undermined by advocating a radical simplification of its technique. We still maintain, however, that astrology is primarily an intuitive science, and that mathematics is very apt to interfere with the very faculties which contribute most to the success of the astrologer.

To the ancients mathematics was a philosophy of life, but to the moderns it is simply a soulless technique of calculation, an effort to achieve a cold exactitude. This seems to result in the fact that an overwhelming proportion of mathematicians are critical and pessimistic in their outlook upon life.

The following objection is voiced as proof of the necessity of split-second calculation in matters of the nativity: "A few seconds difference in the planets' positions may completely change the life of the native." While this catch phrase is somewhat overdrawn, there is still unquestionably a considerable amount of truth in it. But we should like to ask how many astrologers are capable of estimating with any great degree of accuracy just what difference these few seconds make? We will suppose that on a certain day at noon Mars is in 24 degrees and 31 minutes of Taurus and on the following day at noon in 24 degrees and 36 minutes. The native is born with Mars between these two positions and by definite calculation it might be proved

that he was born with Mars in 24 degrees and 33 minutes of Taurus. Ask a good mathematical astrologer sometime to state clearly the difference in reading between 24 degrees and 33 minutes and 24 degrees and 36 minutes of Taurus.

With the exception of the Moon's position, it is possible to tell at a glance from the place of the planet in the ephemeris its position in the horoscope within half a degree. With a little practice, the same can be accomplished with the Moon. With the planetary positions ascertained within half a degree, it can be said with reasonable certainty that the planet is figured more closely than the astrologer will be able to read it. Even in matters of cusps and aspects, half a degree will have very little effect, and when a planet is that close to any vital point the astrologer must on any account modify his reading.

"But," objects the mathematician, "if I haven't the planet exactly calculated, how am I going to know with certainty that the native is going to drop dead at half past four on Thursday afternoon? Only with great accuracy of calculation can I arrive at these exact figures!" In our opinion, this is one of the most crucial points of the whole controversy. It is one of the reasons why, for the good of all concerned, *the usefulness of astrology is measured by its generalities and the harmfulness of astrology by its particulars*. Astrology, if over done and approached without proper mental qualifications, produces an extremely dangerous type of fanatic. It is very easy to live in a miasma of fatalism so that the enthusiast quickly finds himself in a labyrinth of squares and oppositions from which it is often difficult to extricate himself. We have seen some very peculiar results which may be traced directly to the sincere but poorly controlled interest in astrology.

Astrology is particularly valuable in the analysis of character, the diagnosis of disease and what may be termed the field of human chemistry or relationships. In these three departments no further calculation of the planets' positions is necessary than that already

described. Beyond this point, the astrologer goes at his own hazard and must fully realize that he is entering a dangerous field in which, unless almost super-humanly wise, he is almost certain to do a great deal of harm.

It might be well to divide astrologers into two classes even as the Greeks divided their metaphysical schools into the lesser and greater Mysteries. The only difficulty with this idea is that everyone would, of course, immediately realize that, never mind how little he knows, he belonged to the higher grade. But, presuming that such a division could be made, the primary class would consist of those whose work in astrology was limited entirely to generalities. They should be forbidden and prohibited from indulging in prophecy and speculation concerning future events. From this group should be chosen from time to time, where the talent warranted it, those who would constitute the advanced class. They would not be chosen for their mathematical ability but for the exceptional depth of their integrity and the abundance of their common sense. They would all be persons who knew when to keep quiet and who also knew that frightening a person to death with direful predictions is equivalent to murder. In the hands of the experienced few, the advanced elements of astrology might be useful but there are scores of horoscopes in this country at the present time who are certainly complicating the ills the flesh is heir to.

Mathematics is a science and in its mathematical aspects astrology is unquestionably scientific. But while it is a science, it does not follow that scientists make good astrologers. Astrology is a science in which only philosophers are successful. Scientists are specialists, while philosophers are generalists. Everything that happens to us is the result of something that we ourselves are or do. A certain Sultan of Turkey did not lie down for half a lifetime, sleeping sitting up because his astrologer prophesied that he would die in bed. The sultan died anyway, but the prophecy spoiled his sleep for over thirty years. No man can

avoid his destiny by evading it. He can, however, rise above his destiny by intelligent and indefatigable effort. As a guide to the directionalization of endeavor, astrology is invaluable. But as simply a revealer of impending fortune—good or ill—it is of very little importance.

If the astrologer tells us that we are about to become rich, we are apt to sit down and wait for it and remain poor. If he tells us we are going to break our necks on the 6th of next July, we are apt to make our wills and walk off the end of a pier on that day from a sickening realization of the inevitability of catastrophe. There is even the record of an astrologer who killed himself when he discovered that a prediction concerning his own death was not going to be naturally fulfilled. Split seconds and dire predictions go hand in hand and few who calculate horoscopes right down to the minute can resist the element of fatalism which enables them to dogmatize concerning incidents, places and times. If, however, a small margin is left for the planets to remain a few seconds out of exact position, the broad generalities are sketched just as accurately, but when someone asks what is going to happen to him on next Tuesday afternoon, the astrologer will have to say, "Well, you know this is hardly calculated for such close work—the period in general is good or the period in general will require careful watching." These generalities will give the necessary warning, but they will not leave the person whose horoscope is read in a condition where fatality destroys the sharp edge of his will. The more accurately a chart is set, the more dangerous it is to all concerned. Therefore, we say again, for all practical purposes, a general calculation is more desirable as it will give the student of astrology all that he can possibly interpret with safety and at the same time it will blunt a little what would otherwise be a dangerous weapon in an unskilled hand.

What is true of astrology is also true of the sacred writings of the ancients. Within the body of the science is the soul; within the soul is the spirit. Astron-

omy with all its elaborate mathematics is the body of astrology. The mathematician will not find the soul of the stellar science any more easily than the anatomist will find the soul of man. Within this soul again is a spirit and astrology is essentially a spirit. It is man's yearning to know the destiny that enfolds him and precipitated this great body of learning into existence. Man's longings and yearnings have been exploited and abused since the beginning of time. Astrology is more than either a science or a philosophy of the stars; it is essentially the organization of the impulse towards helpfulness and knowledge. Astrology is the implement of the enlightened humanitarian; it is the tool, the instrument by means of which his impulse towards helpfulness can be directionalized. A good craftsman does not play with his tools; he builds with them. The great astrologer does not spend his life calculating this and subtracting that. He simplifies the whole problem as much as possible. Recognizing the law of natural economy, he realizes that every hour wasted in abstract theorizing over some far-fetched angle is an hour lost which might otherwise be used for the application of the ideals of astrology to world problems that need not theory but constructive and unselfish practice.



Chi-Chen Itza and the Sacred Well

Every effort thus far made to trace the origin of the Mayas has failed. The wholesale destruction of their books and records by the conquistadores has left little but conjecture as a basis for investigation. Only four Mayan books escaped Bishop Landa's zeal. The rest were consigned to the consuming fires, because, as the Bishop said, none of the writings were free from idolatrous statements, sorcery and hideous blasphemies against the true church. The pious priest also noted that the Indians were more or less perturbed by the destruction of their libraries; in fact, he even recorded that they were offended by the obliterating process that first entirely exterminated their culture and later nearly exterminated themselves. The Bishop felt that their attitude in the matter was more or less unreasonable.

The four Codices or Mayan books which have been preserved were probably carried back to Spain as relics of the conquest by the victorious Spaniards. The most important of these Codices is now preserved in the library of Dresden and is known as the Dresden Codex. There is a rumor in Mexico, which we have not been able to confirm, however, that the Dresden Codex has recently been offered for sale at the almost unbelievable price of one million dollars. There is also a Mayan Codex in Paris which is usually designated the Parisian Codex, and the remaining two are in Madrid. It has been pretty thoroughly proved that the two books in the library at Madrid are actually parts of a single volume which was probably torn in half by some Spanish soldier in order to give part of it to a friend. The larger part of the Spanish Codex is called the Troano and is an extraordinary document combining hieroglyphical figures with curious representations of gods and monsters. The lesser part has been named the Cortesian in honor of the great Cortez

and contains similar figures and drawings. The two books together are officially referred to as the Tro-Cortesian Codex.

It is important to note that none of these books has ever been translated; at least, such is the contention of modern archeologists and other experts in things Mayan. The illustrious French mystic and savant, Auguste LePlongeon, declared that he had translated portions of the Troano Codex, finding therein the details of the destruction of Atlantis. So successfully did he maintain his contention that he had deciphered the hieroglyphics that he was awarded the prize of twenty-five thousand francs offered by the French Government for the key to the Mayan alphabet. Le Plongeon's findings are now discounted about one hundred per cent by the present "experts in the field," who only stop contradicting each other long enough to unite in an effort to discredit the great pioneer who gave the best part of his life to interest the world in the priceless treasures of the Mayan civilization. Le Plongeon died of a broken heart and now indignities are heaped upon his memory because he was a mystic, one of a class that scientists can neither understand nor appreciate.

Whereas Uxmal gives one the feeling of magic and mystery, Chi-Chen Itza, for many centuries the capital of Mayapan and of the whole empire of the Itzas, conveys even in its ruin the impression of a great metropolis. We are told that in the height of its glory Chi-Chen Itza had a population of a million and a half. Uxmal is purely Mayan but Chi-Chen Itza shows several civilizations superimposed over a very primitive order. Nearly all the larger buildings contain smaller ones within them, some showing as many as six or seven different periods of reconstruction. Several groups are now in the field in different parts of Yucatan, some financed by American institutions and others by the Mexican Government, excavating and rebuilding the ruined cities which dot the whole peninsula. More work has been done at Chi-Chen Itza than in any other place and the skeleton of a great

empire is rising, ghostlike, from the mounds of ages, to stand again in something like its pristine grandeur amidst the faded and tangled jungle growth.

The trip to Chi-Chen Itza is considerably longer from Merida than that of Uxmal, being tedious rather than arduous. The train stops at innumerable stations, revealing villages of thatched huts where the remnants of a once proud race eke out a humble and uneventful existence. There is always a little plaza or square and an overshadowing cathedral where the conquered worship the gods of the conquerors. Everywhere the tropical indolence is apparent, yet with it all a certain integrity of motive and principle. The Indians are of a higher stock than their present estate would justify.

Chi-Chen Itza is a clearing in the midst of a wilderness. The excavated parts of the city may be roughly divided into three groups of buildings. The first group is dominated by the great Pyramid of Kukul-Can or the Feathered Serpent, now called the Castillo. The second group, about a mile and a half distant, is called the old Chi-Chen Itza; some reconstruction has been done here and many phallic symbols have been discovered. The third group which contains the famous observatory is dominated by a great mass called the Nunnery, which is the only three story building as yet found. Using as a central point, the great Pyramid of Kukul-Can, which stands at the entrance to the city by the present road, the city spreads out like a fan around it and presents an amazing picture. This pyramid has been reconstructed by the Mexican Government. Work is still being carried on. The structure is about one hundred and ten feet high and surmounted by a small temple approximately square. The main entrance, adorned by two great plumed serpent columns, faces towards a winding road which leads through dismal jungle land to the edge of the Sacred Well from which the city secured its name—Chi-Chen Itza, the people at the mouth of the well.

The Mayans themselves were a peaceful people and their gods were strangers to cruelty and deceit,

but the nations who later invaded the city, superimposed upon it the culture of the warlike Aztecs, and apparently introduced the practice of human sacrifice. The Sacred Well was supposed to lead downward under the earth to the home of the Rain-God whose benevolence was necessary to the survival of the nation. In times of drought virgins were sacrificed to this deity by being cast into the well. The ceremony was a very solemn one. A procession of priests and nobles carrying in their midst the Bride of the Rain-God traversed the road of death that led from the pyramid to the great cenote or water-hole, where with elaborate ceremonials the maiden was cast from the brink into the dark waters beneath. After her rained the offerings of the people—beads of jade, bells of copper, images of gold, beautiful utensils and incense burners, obsidian knives, talismans and fetishes—all thrown in to propitiate the deity of storms. The well is over one hundred feet in diameter, the walls to the level of the water are about seventy feet, and there is approximately sixty-five feet of water in the well at all times. Some years ago Eduard Thompson, equipped with diving apparatus, descended into the well bringing to the surface everything that had accumulated on the rocky bottom. Mixed with a wide assortment of ornaments were the bones of victims and even a few pieces of partly destroyed fabric, from which it was learned that these Indians possessed an elaborate knowledge of weaving even of complicated patterns and fabrics. Nearly all the instruments and implements found in the well were broken, the pots had holes knocked in them, the tongues had been removed from the bells and the talismans had been chipped and marred. This was presumably in order to destroy the life of the object for the Indians believed that to break a thing was to permit its soul to escape.

Returning from the Sacred Well and climbing to the top of the Castillo, a splendid view may be had of the House of the Warriors upon one side and the great Ball Court and Tiger Temple upon the other. The House of Warriors is roughly pyramidal in shape

but with a large level platform upon the top where once stood quite an elaborate structure of which only the pillars remain. The building is rich in sculpturing and relief and is now the scene of the activities of the Carnegie Institute, which has spent over one hundred thousand dollars in its reconstruction. Like most of the other buildings, it reveals several periods of architecture and excavations and at the base shows that a small pyramid originally occupied the site. Several of the columns still bear the original coloring, showing that the Mayans pictured the color of their own bodies as a sort of yellow ochre. In front of the House of Warriors and to the right are great rows of columns over one thousand in number. They formed part of a much larger number which surrounded a hollow square presumably used as a sort of forum by the people.

Directly opposite but at some distance from the House of the Warriors, is the great Ball Court over a thousand feet in length which was used for the national game of the Mayans. The game was played by two teams each composed of fifteen men, whose aim was to knock a vulcanized rubber ball through a stone ring high in the wall of the court by a blow with the hip. The players carried heavy leather pads on their hips with which to strike the ball. The game required unusual skill and after it was over there was a great melee caused by the code of the game which permitted the winners to strip the clothes off the losers as the spoils of combat. The losing team always broke and ran for shelter followed by their adversaries and half the population of the city. Near one end of the Ball Court stands the Temple of the Tigers, so named because of a frieze of great cats which adorns the upper part of its outer wall. The Temple of the Tigers bears upon its outer face some of the finest carvings in Chichen Itza and on one of its inner walls is a mural—fast disappearing unfortunately—of a great battle between Indian tribes. The leaders of the armies are each overshadowed by their patron geniuses, the feathered snakes. Near the House of the Warriors is a small mound partly excavated, called the sacrificial al-

tar, which together with the other buildings previously described, completes the first group.

Behind the great pyramid is a winding road which after passing by several native dwellings and a large windmill leads up to the hacienda or rest house built to accommodate visitors to the ruins. Beyond the hacienda, the road forks. The left branch leads to old Chi-Chen Itza with its phallic monuments, and the other, turning to the right and passing through a little gully, suddenly opens on to the third and somewhat larger group of buildings. On the right, half obscured by the jungle growth, is the low rambling form of what is called the House of the Dark Writings. The reason for the name is obscure, for there are practically no hieroglyphics upon the building except for a small frieze work carved into the wooden door lintel. These lintels are worthy of special description. The wood is so hard that it sinks when put in water.

From the House of Dark Writings the road leads directly to the largest building in the Chi-Chen Itza group—the Nunnery, as it is called for no particular reason. The central building of the Nunnery rises in three platforms, each of which was originally a building but later filled to form a foundation for the one above. At the left end of the Nunnery is an annex important for the fact that over the door is a splendid relief showing the father god of the Itzas—Itzamna—seated in his radiant egg as creator of the world. When the first Spanish expedition under Montejo was trying to subdue the Indians of Yucatan, he met with several military reverses and finally took refuge in the upper part of the Nunnery with his remaining soldiers. The Indians camped about the foot of the building perfectly certain that they could starve out the conquistadores. Montejo, realizing that an extreme action was necessary, erected a scaffolding upon which he hung a large bell. To the tongue of this bell he tied a rope, the other end of which was fastened to the tail of a hungry dog, and just out of reach of the dog he placed several pieces of meat. After nightfall Montejo and his soldiers climbed down the back wall of the Nun-

nery and escaped into the jungle, heading for their ships. The hungry dog, jumping for the meat, rang the bell all night, which deceived the Indians who believed that Montejo was saying his prayers while expecting annihilation the next morning.

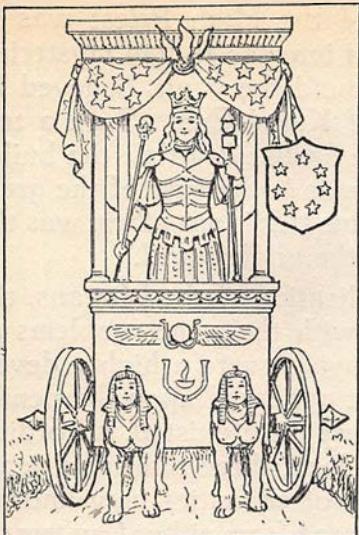
From the steps of the Nunnery it is possible to see the whole panorama of Chi-Chen Itza but from this vantage point El Caracol, the Snail-Shell, is particularly prominent. Carnegie Institute is reconstructing this building and is very secretive concerning its discoveries and forbids any photographing of the details of the interior. El Caracol, which is thought to be the astronomical observatory, has a tower standing upon a flat pyramid and also reveals several periods of architecture. A spiral staircase inside of the tower leads upward to the summit, but there is very little proof that the building was actually an observatory. It may have been a watch-tower or even a high altar for the burning of sacrificial fire. There are no evidences of astronomical instruments unless the Carnegie Institute has removed these or concealed them until such time as its own publications are issued. Across from the front of the observatory are two small buildings, one of which is called Chichanchob, or Strong Clean House, so named by the Spaniards because of its excellent state of preservation. Behind it is a smaller building called the Antelope House. These have not yet been fully excavated but stand upon mounds which are also probably pyramids covered with rubble.

The road continues through this group of buildings past a number of mounds to a little glade in which rises the unreconstructed pyramid now called the Tomb of the High Priest. In the very top of this pyramid, which is reached by a dilapidated flight of steps with feathered serpent balustrades, is a partly ruined temple. In the midst of this ruin is a square hole leading downward into a chamber of considerable size inside the pyramid. While human remains have been discovered within this extraordinary pyramid, with its bell-like chamber, there is an ever growing suspicion

that the so-called Tomb of the High Priest was in reality a temple of initiation into the Indian mysteries. Eduard Thompson, who found the vault, believed he had discovered the tomb of Kukul-Can. Such a tradition would emphasize the probability that the building was a house of initiation as in the case of the great Pyramid of Gizeh which some traditions affirm was the tomb of Osiris, the god of the underworld.

In considering the civilization of the Mayans, the archeologist is confronted with the same problems as the Egyptologist. The Mayans were a highly developed people when they first appeared upon the peninsula of Yucatan. They must have existed, according to their time system, for at least three thousand years before they established any of the cities now known. It is believed that they migrated from either Guatemala or Honduras and they are one of the few primitive Indian peoples who did not know the use of the bow and arrow. None of their early codices show this instrument at all, although it was common among the Indians of Mexico in general. Their main weapon was the spear which was launched by means of the hul-che or throwing stick. They had the most highly evolved language of any aboriginal people, being nearly as complicated as the Chinese. It is believed that their alphabet contains ten thousand arbitrary characters with great emphasis upon minor inflections.

The cities built by the Mayans in Yucatan rival their builders in mystery. Many of these had been deserted centuries before the coming of the Spaniards. Where the hosts of their inhabitants vanished remains unknown. Their culture was limited entirely to southern Mexico; for the culture of the other Americas, with the exception of Guatemala and Honduras, is of an entirely different order. They were originally monotheistic, worshipping Itzamna as the supreme deity who created the universe through cabalistic emanations. They were not warlike but so highly developed in the arts and sciences that it has been said of them that they were the most civilized of the barbarians.



7 LE CHARIOT

Tarot Symbolism

THE SEVENTH NUMBERED CARD

THE CHARIOT

The various decks of Tarot cards now in existence agree admirably as to the form and design of the seventh card. In each case a chariot drawn by sphinxes is depicted in which rides a kingly figure crowned and bearing sceptres and other insignia of his rank. The chariot is canopied and hung with a starry curtain, and often a triform symbol resembling a flame appears above the head of the king. The front of the chariot is adorned with solar emblems and its wheels are armed with points of spears. The whole design shows a prince or king in his chariot of war.

Some Tarot writers feel that this card is a conventionalization of Ezekiel's vision; others that the symbolism is derived from Enoch. It is generally admitted, however, that the whole figure reveals the Logos or Creator of the universe in his aspect as being chief of or the sum of the seven formative agencies. The seven gods are here one in the form of their first or supreme aspect. It is written in the ancient Qabalistic books that "the Lord, blessed be His name, was seated in the midst of the directions and the dimen-

sions" and that the palace of the everlasting One was ever in the midst of the world.

It is not difficult to realize that the chariot itself is the symbol of the world (more exactly of the mundane sphere), that is, the universe in its seven manifesting aspects. The four pillars supporting the canopy are the corners of the earth and also arcaneously the equinoxes and solstices, yes, even the fixed signs of the zodiac also. The blue canopy is the Empyrean or heavenly world and being star-flecked also represents the Auric Egg—the circumference of creation, the wall which constitutes the Ring Pass Not. Upon the front of the canopy are prominently displayed ten golden stars. These signify the ten Sephira or emanations upon the Qabbalistic Tree of Life, for upon the surface of the Empyrean are the thrones of the ten hierarchies and beyond these are the ten aspects of divinity and still higher and more remote the ten sacred Names of the eternal God. The cube-shaped body of the chariot is the alchemical salt or earth which is the establishment or foundation from which rises the body of the great king. The yellow robes of the princely ruler reveal him to be Mahat the Yellow Emperor; he also signifies Buddhi which is again Mercury or the mind.

The human form rising from the cube, therefore, signifies mind rising out of matter and establishing rulership over it, whereas the flame or sulphur above represents spirit in its three hypostases of spirit, mind and body. The three flames of the spiritual fire perfect the seven by causing it to become ten, which is the total sum of the concealed and manifested creation, revealed in its seven parts and concealed in its three parts.

The wheels upon the chariot indicate that the creator is ever in motion but that his motion is beyond the estimation of mortals. While the profane declare God to be in his world, the wise know that his world is in God. The chariot, therefore, intimates the continual distribution of the Logos throughout the area of Himself.

The sphinxes are not actually attached to the chariot, for the vehicle is in reality self-moving, though to the profane it is propelled by the positive and negative aspects of natural law—the sphinxes. From a phenomenal viewpoint, it seems that all things must be moved by external force; but from the noumenal viewpoint, it becomes apparent that the universe is a self-moving mechanism, the power of which is an indwelling activity whose several aspects are summed up in the nature of mind which communicates purpose and direction to all the activities of Nature. Here, then, is the Mercavah, the ever-moving throne of the unmoved God, the universe which, phenomenally speaking, is being hurled endlessly through the immensities of space but which, noumenally speaking, is immovable upon the foundation of mind.

We also learn from the symbols upon the card that the whole figure reveals the nature of the sun whose chariot, according to the Greeks, is ever rumbling down the starry waste. The sun unites within itself the six emanations which have issued from it and which together with their parent constitute the seven Elohim or Builders of the solar world. To the Chinese, the sun was the symbol of mind and was seated in the midst of the four Emperors of the Corners of the World. These guardians are often referred to as the kings of the corners of the earth. The Gnostic solar god, Abraxas, is depicted as drawn through the heavens in his chariot by four white horses, but in the Tarot the king is attended by sphinxes which may or may not be regarded as drawing his throne car. The sphinxes are evidently symbols of polarity and it is apparent that polarity is essential to the manifestations of the kingly powers of the Logos. Polarity marching before the chariot makes way for the equilibrium which can only be manifested through contrasts of polarity.

Here also is revealed the sevenfold constitution of man, with the ego or mental individuality manifesting through the bodies or inferior principles symbolized by the chariot. Here is what Hermes calls the man

composed of seven men. The seven does not signify seven ones but a pattern in which the separate units are mingled into a composite unity. Here indeed is light carrying in suspension the spectrum which can only be released when the single ray is broken up on the prism of creation.

Seven is a most sacred number, for it reveals the dynamics of activity. In the Mysteries three numbers are sacrosanct: the *three*, which is the symbol of consciousness; the *five*, which is the symbol of intelligence; and the *seven*, which is the symbol of force. In order to reveal that the seven is synonymous with force, the king and the chariot bear symbols of warfare. We have added to the older cards a small shield containing a circle consisting of seven stars. The jewel of seven stars is the occult symbol of creative authority. It may even be interpreted to signify the seven Rishis of the Great Bear, who are the watchful guardians of the world. From the great king issue forth worlds, races, continents, and an inconceivable concatenation of septenaries, all suspended from a common unity and enclosed within it.

In Masonic symbolism, the letter G signifies God as being the first letter of the name of deity and also geometry because, as Plato says, God geometrizes. The letter G is the seventh of the English alphabet and should reveal to the well informed Mason that of all numbers seven shows most completely the constitution of the creating Logos who impresses his signature in the form of a septenary upon the whole face of Nature, revealing his own peculiar constitution through an endless repetition of sevens. In all these groups of sevens there is one which is the chief and six which are suspended therefrom. Hence, the seven perpetually reveals kingship or authority, and the creator by imprinting as Boehme might have said, the seal of himself upon the world always causes the seven to consist of six directions or dimensions like the points of the six-pointed star in the midst of which, in his chariot, rides the One who through the six manifests his septenary in every department of existence.

The Economic Depression

The present financial crisis is the favorite topic of conversation. Persons in every walk of life gather in solemn conclave to explain and predict. Experts in matters monetary mumble their findings as they attempt to determine from the terrifying statistical comparisons how much worse any given condition can become before it must either improve or utterly destroy itself. Class-bound proletarians, judging the whole by their own particular part, and weighed down by the sense of their own responsibility in the matter, have a hopeless feeling of impotence in the face of facts. While there is scarcely a person who is not certain that he knows what should be done, there is not one who can really suggest a feasible way to end it.

The explanations offered for the cause of the present condition are as diversified as the walks of life from which they come. To some the corrupt condition of the political machine is held to be mainly responsible. A somewhat similar state of affairs must have existed in Greece over two thousand years ago, for it inspired an ancient philosopher to declare that laws are like spider webs: they catch the small malefactor but the greater thief breaks through and escapes.

A second group points to the prohibition question, declaring that the illicit sale and consumption of liquor in which some forty million persons are concerned has unbalanced the whole economic mechanism.

A third part insists that the racketeering and gang hoodlumism that the prohibitionists unwittingly precipitated upon the country, by deflecting huge fortunes from their legitimate ends, has thrown a great balance of economic power into the hands of the openly defiant anti-social forces.

The tariffs are held by quite a number to be at least indirectly responsible for the invalid state of the dollar, while the machinations of our banking system have been loudly sung by a large chorus.

There is an ever-increasing realization in all quarters that machinery is not only jeopardizing but in many cases has practically destroyed the economic integrity of the individual. Labor is menaced by an age of steel. Every day manual labor in some line of industrialism gives way to mechanical contrivances. It is the laboring class that represents the national strength and many feel that most of the present difficulties are due to the exploitation of these millions of wage earners. It is facetiously remarked in the "big city" that the Woolworth building was built with dimes, and while the purchasing power of the proletarian is not great per capita, its aggregate assures national prosperity.

The Great War is still regarded in many quarters as a relevant factor in the present dilemma not only because of the vast amount of international debt, collectible and uncollectible but because of the peculiar psychological effect upon the nations involved. The world is shell-shocked. Proportions and values have been lost or perverted and the precedent established for all forms of lawlessness and destruction.

America is not only speculation-conscious but speculation-crazy. The "big crash" about a year ago created a panic such as could only exist where gold held chief place in men's hearts. The pulse of the Stock Exchange still flutters badly; in fact, if the truth were known, the whole institution suffers from an incurable disease and relapse will follow relapse until the system of fictitious values is overthrown.

The women also come in for their share of the blame, it being affirmed that their entrance into the economic field has disturbed a precedent of centuries and nearly doubled the number of those desiring employment. With such logic it is reasoned that when there is more than one bread-winner to a family, there must almost inevitably be a family without a bread-winner. Thus, while machinery is cutting down the possibility of employment, there is an enormous increase in the number seeking remunerative work.

Acts of Providence are also included among the causes of the present situation. Droughts throughout the Middle West, with their attendant privation and the collapse of banking institutions (and, if you wish to include absconding bank presidents among acts of Providence), have added to the general perplexity.

Of course, some are bound to observe the unhappy spectacle of capitalistic Neros strumming their harps while Rome burns. Even now when the fate of the whole system is at stake, the process of squeezing out competition still continues and almost hourly small organizations are crashing, adding their investors and stockholders to the body of the indigent. In New York they tell the story that when it was discovered that the unemployed were making a living by selling apples on the street the powers that be immediately raised the price of apples. The whole matter is rendered more discouraging by the fact that every effort to improve conditions is exploited by someone who cannot get his mind off dollars long enough to share a crust of bread with a starving fellow creature. *The milk of human kindness is pretty thoroughly skimmed.*

In passing, the problem of the credit system must also be touched upon. This country has taken to buying its luxuries and even its necessities at so much down and so much for the rest of life. The optimistic "white collar" buys a home, automobile, radio, piano, furniture in general, jewelry and clothes all at the same time on a small down payment and mortgages his future for ninety-nine years. Even in the best of times such a procedure is disastrous, but in this century of kaleidoscopic changes it is utterly fatal, for what he doesn't actually wear out he loses. Certain fields of advertising contribute to this delinquency; for the average citizen believes what he reads and, being luxury-loving by nature, is easily tempted into extravagance.

Of course, capitalism in general receives its share of criticism, but most of this unfortunately comes from people who themselves tried to be capitalists but did not make the grade. Every proletarian is a potential capitalist without money. The fact that labor makes

no provision for itself in times of plenty cannot be ignored as a factor in hard times. The Soviet and the Communists are also pointed at as insidious disseminators of catastrophe and each diagnostician of the present crisis points at the graft and abuses existing within his own field of vision as illustrative of the general demoralization.

This list of causes could be continued indefinitely, but the above is sufficient to reveal the general scope of the grievances. Having thus diagnosed the cause, which is a sort of complex compound fracture of integrity, we can pass over the effects lightly, for any remarks on the subject would be classified as pessimistic and even fatalistic. When it comes to the subject of cure, the dilemma is apparent. The disease is so widely distributed and the whole body social so completely infected that a panacea is almost inconceivable. That which would cure one phase of the trouble would complicate another. A vicious circle exists. Civilization at this time may be likened to a drug addict with gold as a sort of economic morphine. It is a well-known fact that many drug addicts die of the cure and drastic methods applied to the present situation would probably bring the whole structure of civilization tumbling upon our heads. We might ultimately be better for the fall, but the reconstruction period would be one of the most difficult adjustments.

Buddha declared ignorance to be the common disease of mankind, but it would seem that we should go still further and declare selfishness to be the most dangerous and most universal form of ignorance. The world in general and America in particular is suffering from the fact that very few people can forget themselves long enough to think of anybody else at all.

The philosopher knows that the seat of all injustice is within man himself. The finer faculties are easily obscured by passions and desires. A very small minority of this race really knows how to live. The rest exist by circumstance alone in utter servitude to uncontrolled emotions and excesses. There seems to

be but one way by which man can learn to live and that is by dying. Each age is swept away in a holocaust of its own intemperances. A civilization, planned by men and built by men according to the laws of men, must vanish because of the weaknesses inherent in man himself. There may rise up some with broader vision who can lead the children of this race a little way through the Red Sea of their desires. The cataclysm may be averted for ten years, a hundred years, or a thousand years; but unless integrity takes the place of selfishness, the end is inevitable and over such ends the philosopher does not grieve.

The only release from the present circumstances comes in release from possession, from attachment and those factors which are the fundamental elements of the dilemma. A philosopher was once asked what wise men did when they could no longer eat. His answer was: "They starve." The disasters which are occurring around us are really not as important as they seem. It is a terrible thing to have all that we have and love swept away, yet we seldom realize that it occurs to all of us at death, regardless of how successful our living seems to have been. There is no beggar on the street who has less than the greatest financier after death has separated him from possessions.

A wise man once said that the quickest way to get a thing is to stop wanting it. To fortify oneself for trying periods, the realization of true values is essential. If each individual will live as well as he knows, if he will perform conscientiously that which is his appointed task and divorce from heart and mind all thoughts of profits and reward, he may gain in poverty and distress a peace which he never discovered in success and power. To paraphrase a famous Teuton: "If we must starve, let us starve philosophically." A path will probably be found which will carry us temporarily through the crisis. Realizing that this trying condition will arise again, the wise, however, will equip themselves and leave to their heirs a legacy of knowledge that will enable them to meet such future recurrences in a more rational manner.

A Retrospect on Races

The ancient doctrines teach that during the present life wave seven races (or, more correctly, species and races) will be developed. The first races were the Will-Born, sometimes called the Sons of Yoga, for they precipitated their Chhayas or shadows through intense meditation. These shadows — the prototypes of bodies—were not as dense as our present physical forms but correspond in state to a dense mist. The shape of these Chhayas was very different from that of our present physical bodies—they were roughly globular and semi-transparent with more opaque or dense areas distributed through them. These areas were later to become vital centers. The most highly evolved of these sensitized fields, which occupied approximately the upper pole of the spherical body, was the third eye which, as the forms crystallized, retired from objective manifestation until it completely closed or ceased to function as an organ of spiritual perception during the Lemurian period.

Though the Sons of Will or Yoga precipitated these shapes, they did not actually enter into them but remained suspended over them connected by etheric threads through which magnetic forces were transmitted. A somewhat similar condition still exists in the case of the animal for the monads of animal life are still partly outside of the physical bodies. When seen clairvoyantly, the animal presents somewhat the same appearance as occasionally occurs optically in the case of double vision—two images not quite together—whereas in man the registration of the two is perfect. Having established their shadows, the Sons of Will began to “spin a web,” uniting the shadows to themselves or, if viewed physically, united themselves to the shadows.

Milleniums of time passed during which the Sweat-Born and the Egg-Born appeared, being various stages in the development of the mechanism of generation. During this whole period the creatures

were androgynous. The first races did not propagate at all, the Chhayas remaining until the Pralaya destroyed them all. Nor was the element of growth present. Later the shadows multiplied by fission, that is, in the way that cells multiply at the present time, the main difference being that the parts did not increase in size. The bodies, continually decreasing in magnitude, were finally destroyed because they were incapable of growth and were soon reduced to a state where they could not serve as vehicles for organized life. In later species growth was added and what is now commonly called the "pudding bag" men appeared. The sack-like form was apparently tied at the neck at which point the pineal gland extended as an organ of both sense perception and the rudiments of motion. It gradually developed into a pseudopode, somewhat resembling the fingerlike protuberance of the clam. These bodies, while far more dense than those of the Will-Born, were still entirely too attenuated to leave fossil remains and anthropology will never be able to establish their existence save through analogy or by studying the recapitulations of previous cycles of existence which appear in the developing embryo.

Still later we have the gill-cleft man. The atmosphere of the earth had not yet cleared and the entire sphere was surrounded by a thick wall of humid semi-liquid vapors. It was not until the clearing of the earth's atmosphere in the Lemurian period that lungs began to appear. By the fifth subrace of the Lemurian period physical bodies had taken on approximately their present appearance save that they were extremely low in organic quality, the flesh resembling wood pulp in the very early Lemurians and having a coarseness resembling beef in the later subdivisions. Giantism had then appeared for form always runs riot until mind, demanding the greater part of the vital forces for its functioning, pulls down body to the degree that intellectual functioning increases. There were also monstrosities upon the earth due to the interbreeding of human and animal strains. This occurred at the

psychological moment when the developing human cycle was recapitulating its animal development. At no other time could they have been generated and live.

In the fifth subrace of Lemuria, approximately nineteen million years ago, the actual division of the sexes took place. This involved a cataclysmic change in the psychological organism of the evolving type, the complications being revealed symbolically in the allegory of the Fall of Man.

It is necessary at this time to pause for a moment and call attention to a special point which might otherwise definitely confuse the issues involved. Up to the time when the gods, i.e. the egos, took upon themselves the daughters of men (the bodies) and entered into them, two complete evolutions were moving side by side. Man was evolving in the spiritual worlds—that is, upon the higher planes of the earth—at the same time that he was building bodies upon the lower. In fact, in some of the traditions it is described how races were divided among the continents before the races had developed any temporal bodies whatever. When the Vehans or vehicles had gradually emerged from Chaos into an organized state, two orders of evolution—the one spiritual and the other physical—were actually united. Previous to that time the bodies had no consciousness other than that which man experiences during dreamless sleep now.

The later subraces of Lemuria spread through the Australasian Archipelago, increasing in number and power and developing the rudiments of several new sense-perceptions. They even built cities and developed languages by imitating the sounds of Nature in her various moods.

The fourth, or Atlantean, race resembled our own in nearly all of its biological attributes. The Atlanteans were the first to engage in warfare with its resultant disturbance in the life cycles. The birth rate therefore rapidly decreased, whereas previously the Lemurians, some of them living for centuries, did not require as many vehicles for incarnation. It was also the Atlanteans who first began to dabble in magic

even to the point of breeding monsters by thought power. These creatures were incapable of reproduction, however, and like Frankenstein's turned upon their own creators. All of these practices disturbed the astral light which, finally permeated with noxious physical forces bred by the Atlantean sorcerers, brought about the cataclysms which ultimately destroyed that continent.

The fourth subrace of the Atlanteans marked the real turning point of human evolution. During this fourth subrace bodies reached their greatest degree of crystallization. From that time on life, which had been exuding forms, began the process of reabsorbing them into itself again. The process by which this is accomplished is called by the profane "refinement," being simply the breaking up of the form patterns which by their density create the condition of materiality.

The fifth root race, of which we are a part, is well on its way along the ascending path which leads to liberation from the consciousness of form. For as the wise fully realize, form is actually a condition of mind; in fact, it is part of the work of the Will-Born who meditated matter into being that they might organize it into form. By the end of the fifth root race, the physical body of man will be far more attenuated than it is now, and the sixth root race will bring with it "the blue men from whom nothing can be concealed." The blue signifies ether which is still somewhat visible to the physical perceptions of man as the haze which hangs at the base of mountains, this haze being part of the etheric double of the earth. In India the god Vishnu is shown with a blue face to signify the highly etherealized substances from which his bodies are formed.

During the blue race form will still exist, but will resemble somewhat the matter composing the planet Jupiter, which while a solid, would be incapable of supporting physical man upon its surface. He would fall through it as he falls through water. As the etheric body asserts itself more definitely, both the

arterial and venous functions will decrease while the nervous activity will be greatly stimulated.

The sixth root race (not to be confused with the sixth subrace of our present fifth root race, which subrace however will be the progenitors of the new cycle) will develop two spinal columns representing an equilibrium of the sympathetic and cerebro-spinal nervous systems. The skin will undergo a definite metamorphosis and all the sense-perceptions will be highly sensitized. During this period the androgynous man will reappear and it is affirmed by several occultists of note that at this time the larynx will be the organ of generation. In other words, creation will be through the spoken word.

At last, with the coming of the seventh race, the two spinal columns will be reunited into one, and the general appearance of the whole body will undergo great change and modification. The attenuating processes will have been carried so far that all the grosser elements will have been reabsorbed through transmutation into the spiritual nature. At such time it is declared that generation will cease, and, like the first race, (which never actually died at all but lives on in all the races which come after it even though its outer semblance was lost) the adepts of the seventh round, as Sons of Will and Yoga, will awaken from the meditation which precipitated them into generation and may find the whole of this thing which we call life to have been but a figment of consciousness. Thus it is written that when the Kumaras, or the virgin souls, awake from the seven dreams, they will discover that they were never actually in evolution at all but that what we term evolution was actually taking place within them—a mystery of Yoga.



Zodiakos

The Circle of Holy Animals

(Continued)

SAGITTARIUS

In the Pythagorean system, the number 9 is definitely related to man and in astrology the hieroglyph of the ninth sign, or Sagittarius, is a most appropriate symbol of evolving humanity. The Centaurs were a mythological race of remarkable erudition if we are to accept the story that Chiron, one of their number, was the mentor of Achilles. In the Mysteries, there were two orders who assisted in the evolution of humanity, one called the supermen and the other the demigods. The Centaurs were evidently an order of supermen, possibly a secret society of adepts and initiates. They were not actually part equine and part human, this symbolic allusion merely signifying that they were men who had partially lifted the human nature out of the animal constitution. Astrologically it is not surprising, therefore, to find that the sign of Sagittarius is the symbol of the human or physically intellectual mind. In Platonism, this has sometimes been referred to as the irrational nature, whereas the higher mind, or Capricorn, is the rational nature. The Centaur is generally depicted with a bow and arrow, aiming his shaft at the stars, and hence is the signifier of aspiration. One of the earliest forms of the Centaur is to be found on the circular zodiac of Dendera, thereby establishing the antiquity of the symbol.

In the triad of fire signs, Sagittarius signifies the fire of intellect, that quality of rational enterprise which lures the mind from the commonplace into the realm of abstraction and, consequently, often into hazardous speculation. In his article on the Circular Zodiac of Tentyra, John Cole gives the following detailed description of the figure of Sagittarius found on the ancient Egyptian zodiac, which should mean much to the astrologer: "This figure of Sagittarius appears

to have a crown on his head, and two faces, one looking earnestly forward, apparently female, the other looking behind, having a hawk's head similar to the men's faces who, in the middle of the sides of the square, support the circumference of the Planisphere, representing by all probabilities the faces of slaves. He has a bow and arrow in his hand, and his body is united to the neck of the horse, which is galloping full speed, with wings on his back. He has also two tails, one exultingly elevated, and the other hanging submissively down." Mr. Cole notes the correspondence between the symbol of this ancient zodiac and the description contained in Revelation 6, 2: "And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer."

The winged white horse may also refer to the famous Kalki Avatar of Vishnu, or the White Horse incarnation, which is yet to come and which will usher in with it the redemption of mankind. The combination of man and horse, rather than simply placing the man upon the steed indicates that in essence both horse and rider are identical. The beast is not extraneous to the rider but is a part of himself. Here again we sense the ancient philosophical allegory: mind, the flying horse, is a vehicle of that inner consciousness which should directionalize its activities toward rational lines of accomplishment. Is not the Centaur, furthermore, another form of the winged Egyptian globe, a symbol of the self and its bodies? Three creatures are involved in the construction of the Centaur. Only two of these are popularly considered: the horse and the man. The third is the bird. The horse is the proper symbol of the physical body, the bird of the soul, and the man of the spirit.

Sagittarius governs the religious impulses of humanity. It voices the instinctive yearning of man to escape from the limitations of flesh and ignorance and lift his rational nature through all those heavens that intervene between Nature below and the Empyrean above. In philosophy, one of the greatest problems

confronting the student is to divorce the mind from ambition. It may be difficult to sense the vast interval which exists between ambition and aspiration. Ambition is concerned wholly with material things: either the desire to possess them or to possess power over them. Few ambitious people ever achieve even a relatively permanent degree of happiness. The ambitious are slaves to their ambitions, spending their life in servitude to ephemeral things.

To the Orient we must turn for an understanding of aspiration as differentiated from ambition. While ambition seeks to possess the imminent, aspiration desires the impossible. While ambition seeks the greatest power, aspiration seeks the greatest good. We are ambitious to possess, we aspire to become. Aspiration depends for its existence upon an ever-broadening vista of consciousness, whereas ambition is thwarted by reason and must find gratification in blind impulse. Sagittarius is the divine fool, the dreamer who reaches for the stars. Aspiration dies in poverty while ambition lies murdered in its bed. In the twentieth century it is dangerous to aspire; it is fatal to dream and visions must be their own reward. While these temporary conditions for a moment turn awry the force of consciousness, man is innately the Centaur, whose aspiration will not rest despite every effort to cultivate a materialistic mien. Through uncounted ages he must gaze upward at the stars and dream of that vaster sphere which lies above him. He must inevitably realize how little he can achieve by the mastery of temporal circumstances. Though a citizen of every land and master of uncounted men, he will never be satisfied until he is a citizen of that vast space compared with which his efforts and accomplishments are utterly negligible. Man can never be wholly satisfied with the earth while uncounted suns traverse the firmament above him. Like Alexander, satiated with pomp and power, he cries for more worlds to conquer; for, mounted upon the winged horse of Mind, he would soar to the end of time, yes even to the metes and bounds of eternity.

(To be continued)

The ALL-SEEING EYE

BEING A MONTHLY MAGAZINE

By

MANLY P. HALL

DEVOTED TO THE SEARCH FOR THOSE
FUNDAMENTAL VERITIES EXISTING IN
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AND PHILOSOPHIES OF ALL AGES

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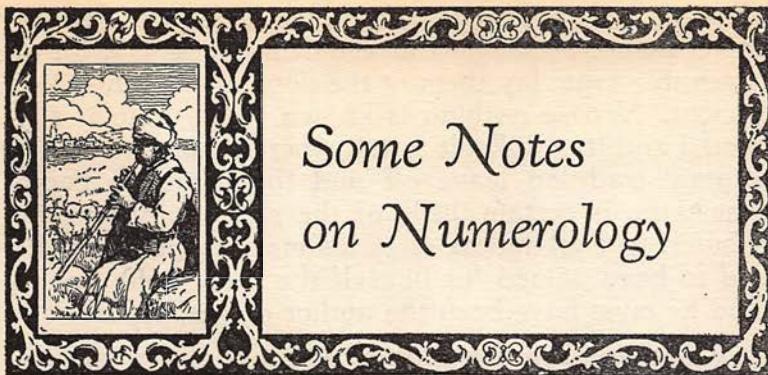
The EDITOR'S BRIEFS

Volume V of the All-Seeing Eye will be complete in two more numbers and, as is customary, we shall suspend publication for a time between volumes. Mr. Hall is now contemplating the publication of an annual devoted to occultism, philosophy, astrology, Freemasonry and kindred subjects, patterned along the lines of Bibby's Annual, a beautiful and inspiring work which went out of existence some years ago due to the post war depression in England. The new work will be somewhat modified as to dimensions and style but it is believed that it will occupy an absolutely unique position among modern publications.

The annual will be profusely illustrated with rare and unusual pictures and symbols and will be of interest to everyone of metaphysical inclinations. There will be further announcements as to the date of issue and price when the project is a little farther advanced. The present plan is to issue the work in the early fall in the belief that many people will find it an appropriate Christmas gift.

A number of Mr. Hall's books are running out of print and the present program does not allow for their republication. A list of available books and booklets will gladly be mailed upon request.

Mr. Hall will continue his lectures in Los Angeles at the Trinity Auditorium, 9th and Grand Avenue, throughout July, August, and September. The talks will be given every Wednesday, Friday and Sunday evenings and a number of lectures illustrated with stereopticon slides will be included. The Sunday broadcasting will also continue at 6 p.m. over either KFI or KECA.



Some Notes on Numerology

The flames which destroyed the Pythagorean University at Crotona left little beside speculation upon which to reconstruct the learning of this most noble institution. The master perished with his school. The offended pride of ignorance had sought once more to justify itself by destroying that which it could not understand. A few charred fragments remained but these at best give only hints of a system so profound that it has been said that only Pythagoras himself ever actually understood it. Even the Neo-Pythagoreans of Alexandria, laboring within five hundred years of the great initiate's death, were incapable of reconstructing his doctrine so completely had the traditions been obliterated. Plato was the philosophic successor of Pythagoras, and although he approached the problem of learning from a somewhat different viewpoint, we find much Pythagoreanism scattered throughout his writings and we know that he paid a great price for some partly destroyed manuscripts presumably discovered amidst the ashes of Crotona.

Today we hear much of Pythagoras and his philosophy and several more or less metaphysical systems are ascribed to him. Careful examination, however, will demonstrate the fallacy of these claims, for nothing resembling an orderly body of doctrine has descended to us from the Samian sage. The systems circulated under his name are of three classes. First, ancient speculation advanced in his own day by those uninitiated into the true Pythagorean mysteries; second, medieval fabrications brewed in a witch's kitchen

of magic and superstition; third, the theories of modern writers who, seeking to invest their opinions with an honorable toga, lay them at the door of this illustrious ancient. Where nothing is known, everything is suspected and it is difficult to tell where fragments of the original tradition leave off and the forgeries begin. One thing is certain, little of the philosophy now attributed to Pythagoras does his memory much credit, and to have gained for himself the title of the Son of God he must have been the author of better stuff.

Today when we think of Pythagoras we are immediately minded of numerology. The ghost of the old philosopher invokes thoughts of birth-paths and soul-mates and we pant after these mysteries. The purpose of this article is not to enlarge upon the merits or demerits of *numerology*—a sort of chiropractic psychology with which we straighten out the curvatures of life by a scientific adjustment of vowels and consonants. Numerology is unquestionably based upon a Pythagorean system of interchanging letters and numbers. At this point the correspondence ends, however, for the method of interpreting these numbers and arriving at the various sums involved cannot be referred to Pythagoras. This does not necessarily mean that modern numerology cannot justify its existence, but it does mean that it conveys an impression which is likely to divert the mind from the weightier and more philosophical aspects of numerical philosophy. To Pythagoras, numbers and their combinations were the elements of a magnificent philosophic system which introduced the thoughtful to the most profound verities of God and Nature. True numerology was philosophic and divination by numbers was but an accidental aspect.

The Gnostic Christians employed the cabalistic and Pythagorean number systems as keys to the interpretation of the mysteries of the New Testament. Marcius, a disciple of Valentinus, who lived during the middle of the second century and whom Jerome declared to have been an Egyptian, particularly excelled in the mathematical mysteries. It would be incorrect to presume that Marcius followed the details

of the Pythagorean system but he certainly did gather such general information as was available and fashioned therefrom an extraordinary series of correspondences. He established beyond all reasonable doubt that the names and titles bestowed at some remote period upon the gods were susceptible of a profound interpretation based upon combining the numerical equivalents of the letters of which the names were composed. Pythagoras had contacted the mystics of the Holy Land and such as survived of the wise men of Babylon and Chaldea and from them he learned many cabalistic secrets even as he secured the keys of transcendental geometry from the Egyptians. He was the first to bring to Greece the organized occult traditions of Asia and he alone knew why the Babylonians declared that the number of 60 represented Pluto; 50, Jupiter; 40, Neptune; 30, the Moon; 10, the air; 12, Mars; and 10, also Saturn. Although Rawlinson assures us that these numbers signify not only the gods but also the planetary bodies themselves, he can give no clue as to the reasons for his choice. In his essay on Isis and Osiris, Plutarch writes, "When the Pythagoreans appropriate the names of several of the gods to particular numbers, as that of Apollo to the unit, of Diana to the duad, of Minerva to the seven, and of Neptune to the first cube, it is my opinion I say that in this they allude to something which the founder of their sect saw in the Egyptian temples, to some ceremonies performed in them, or to some symbols there exhibited." In another place the same author adds, "For as the power of the triangle is expressive of the nature of Pluto, Bacchus and Mars; the properties of the square of Rhea, Venus, Ceres, Vesta and June; of the dodecahedron of Jupiter; so, as we are informed by Eudoxus, is the figure of fifty-six angles expressive of the nature of Typhon." These two quotations will give a fairly comprehensive idea of the type of hints that have come down to us, fragments so desultory and archaic that each renders the confusion worse confounded.

Before we present for your consideration a few of the genuine fragments of the numerical philosophy

which have descended to this age, it might be interesting to insert what is called the cabalistic catechism, an illuminating contribution to the subject.

Q. What is the generative number?

A. In the Divinity, it is the unit; in created things, the number 2; because the Divinity, 1, engenders 2, and in created things 2 engenders 1.

Q. What is the most majestic number?

A. 3, because it denotes the triple divine essence.

Q. What is the most mysterious number?

A. 4, because it contains all the mysteries of Nature.

Q. What is the most occult number?

A. 5, because it is enclosed in the center of the series.

Q. Which is the most salutary number?

A. 6, because it contains the source of our spiritual and corporeal happiness.

Q. Which is the most fortunate number?

A. 7, because it leads us to the decad, the perfect number.

Q. Which is the number most to be desired?

A. 8, because he who possesses it is of the number of Elus and the Sages.

Q. Which is the most sublime number?

A. 9, because by it religion and Nature are exalted.

Q. Which is the most perfect number?

A. 10, because it includes unity, which created everything, and zero, symbol of matter and chaos, and the end; power and force; life and annihilation.

Pythagoras employed numbers as symbols of and gateways leading to those principles of life from which inferior bodies are suspended as effects depend from causes. He, therefore, divided his numerical symbolism into two parts; the first devoted to the nature of causes, and the second devoted to the nature of effects. Those numbers which referred to causes he called *intellectual* and those which referred to effects *scientific*. The intellectual numbers are archetypal patterns

which exist eternally in the Divine Mind and sciential numbers are the creatures or rather the measure of the creatures which are temporarily objectified from the thoughts of God. The intellectual numbers which were suspended from the Idea of intellectual number were called the monad, the duad, the triad, the tetrad, the pentad, the hexad, the heptad, the ogdoad, ennead and the decad, and their correspondences in the sciential numbers were the one, two, three, four, five, six, seven, eight, nine and ten. From Moderatus of Gades we learn the difference between the intellectual and sciential numbers when he terms the monad "the seminal reason of the one," or again, where he expresses it, "monad amongst numbers, one amongst things numbered." Thus numbers and things numbered occupy in relationship to each other positions corresponding to spirit and matter. We may also say that whereas the numbers scientially speaking numerate the parts, the intellectual numbers are all unities signifying dignity and attribute rather than quantity. Thus the sciential number 8 signifies 8 ones or 8 parts, but the ogdoad, which is the intellectual concept of 8, is an undivided principle, the symbolic name for an order of divine procedure. Through the numbers, therefore, say the Pythagoreans, man approaches a realization of number. In other words, through the diversity of Nature men approach a realization of the unity of life and of God.

Each of the intellectual numbers has a keyword, in fact a strange confusion of definitions has come down to us from ancient writers. The *monad* was termed *spirit* as being the first wholeness which emerged from chaos. All numbers, both intellectual and sciential, arise from and ultimately retire to the monad. Hence Pythagoras, in propitiating this number, addressed it thus: "Hear noble number, sire of gods and men." The *duad* was termed soul because the soul is divided in its allegiance, at some times inclining towards spirit and at others verging towards matter; hence the two was also called instability or ignorance because foolish persons are vacillating. The *triad* was termed *mind* because it orders the duad,

bringing equilibrium in the sense of reason. The *tetrad* was termed *body* because a body is composed of the four Platonic elements of mind, science, opinion and sense, and is the fourth extension of which a point, a line and a surface are the first three. The tetrahedron is the simplest of all geometrical solids, having but four surfaces. The *pentad* is termed *Nature*, being the union of the duad and triad. It is termed the fountain of souls, the seat of celestials, and the throne of the world. The *hexad* is termed *harmony* and was sacred to Venus who was called the mother of harmony. It was also related with time as being half of the sacred twelve which signifies the year and a quarter of the mystical twenty-four which, in turn, represents the hours of the day. The *heptad* is termed *order* because 7 signifies those laws of creation which are the inflexible will of the creative agent. The heptad was sacred to Minerva because she signified the plan born from or in the mind of her father. The *ogdoad* was termed *equilibrium* or justice because of all numbers it is the most equal. By its form the 8 reveals the equilibrium of the worlds and also the courses of the celestial bodies. The *ennead* was termed *Prometheus* for it signified the expiation of sin and the principle of sacrifice. It was also the peculiar symbol of man. The *decad* was termed *perfection*, for in it all shortcomings ceased. Among the Pythagorean names for this symbol were heaven, the world, and fate.

The ancient oracles declared that the gods would send all manners of calamities to any man who changed the names of the gods. This was done to protect the cabalistic importance of these names so that the enlightened of some future age might benefit from the erudition of the first philosophers. It is not difficult to discover the numerical values of the letters of the Greek and Hebrew alphabets, where cabalism and Pythagoreanism have their origin, but an effort to transfer the system to the English alphabet has proved hopelessly confusing. To begin with, the Greek and Hebrew characters are presumed to have been revelations from the gods and were essentially religious and philosophical alphabets. Such does not seem to be

the case with the English. We are a materialistic people who created our language not for the worship of the divinities but with an eye to the more imminent problems of barter and exchange. The numerical value of some of the English letters can be rather easily discovered from their Greek and Hebrew correspondences but some of the letters of the older alphabets have no English equivalents and at this point speculation runs riot. The following table, though necessarily incomplete, is at least approximately correct and may serve as a basis for further calculation:

A equals	1	L	"	30
B "	2	M	"	40
G "	3	N	"	50
D "	4	O	"	70
E "	5	P	"	80
F or V "	6	R	"	100
I "	10	S	"	200
C "	20	T	"	300
		U	"	400

Pythagoras had several other divisions of numbers as to their attributes of multitude, magnitude, quantity, quality, etc. He divided sciential numbers into odd and even, declaring that the odd numbers were sacred to the gods who should be propitiated with offerings consisting of odd numbers of objects; the even numbers were also worthy of veneration but were assigned to inferior spirits and terrestrial creatures. Odd numbers were creative whereas even numbers signified areas or conditions awaiting the action of the creative forces. All numbers were primarily intended to stimulate ideas, being in reality only symbolic of ideas. The mind attracted to an object for the consideration of its numerical attributes was invited by the numbers to investigate and admire those celestial causes which precipitated its corporeal appearance. The purpose of the Pythagorean disciplines was to so stimulate the reason that it became capable of recognizing and assimilating. One of the Pythagoreans aptly wrote that there are realities in Nature which are not susceptible of interpretation through the conventional methods of symbolism. Thus no bodies

can be ascribed nor will carven images imply the truths. Even sounds or harmonies fail. But of all human devices numbers are the most appropriate. The numerals convey the sense of quality and quantity without the impediment of form or the limitations of place and time. Thus through a study of the numerical philosophy the eye of the internal perceptions may be opened without the mind being filled by erroneous concepts resulting from grosser forms of symbolism.

Approaching the Christian period, when the Gnostics were striving to establish Christianity as a synthesis of the classical pagan religions, Pythagoreanism was revived with telling force by the Marcionians. In the symbolism of this cult we find a curious blending of letter and number values in an effort to demonstrate that Christ signified the eternal Logos of the pagans rather than an exception to all previous cosmical order as He was preached by the Apostles. Two extraordinary symbols stand out in the Gnostic system. The first is the correlation of the vowels, the planets and the seven heavens. The Gnostic Pantheos was often depicted with the seven vowels over its head to signify the seven spirits before the throne. These seven spirits were the planetary angels or, as Hermes called them, the governors of the world, and each had a particular vowel ascribed to it. The heavens were depicted as a series of concentric circles radiating from the surface of the earth with the sacred vowel which it sounded prominently displayed. The first heaven was that of the Moon and it sounded the vowel Alpha; the second heaven was that of Mercury and it sounded the vowel Epsilon; the third heaven was that of Venus and it sounded the vowel Eta; the fourth heaven was that of the Sun and it sounded the vowel Iota; the fifth heaven was that of Mars and it sounded the vowel Omicron; the sixth heaven was that of Jupiter and it sounded the vowel Upsilon; and the seventh heaven was that of Saturn and sounded the vowel Omega. For the Eta we can substitute Y and for the Upsilon W. By so doing the system will correspond very closely with that of the English vowels but we cannot depend upon the meanings being identical. From this

classification it becomes evident that the first and the last heaven together sound the Alpha and the Omega and the value of these two letters together is 801. By Gnostic permutation which adds the separate units of the sum, the number becomes 9. Now, among our keywords of intellectual numbers we find that the 9 stands for Prometheus and for sacrifice. Therefore, Jesus, the sin offering of the people, is referred to as the Alpha and the Omega, signifying his identity with the mystery of Prometheus. This is the way the system works. The Greek word for dove—when the letters are changed into numbers—also adds up to 801, which intimates that the dove and the Alpha and Omega have identical symbolical significance.

The six-lettered name of Jesus in Greek has as its numerical equivalent 888, the sum of which is 24 or 6, a number agreeing with the original number of letters in the name. Furthermore, the passion of Christ began in the sixth hour and ended in the sixth hour. We find the number 6 associated with the mysteries of Venus, the Morning Star. In Oriental symbolism, this represents the illumined or regenerated mind which mind, in its Greek symbolism, is also interpreted by the number 888. Marcius demonstrated that all the letters of the alphabet and all the mysteries of the vowels and consonants which constituted the world were bound up in the mystery name of Jesus. The Marcians divided the alphabet into three parts, of which the first consisted of nine mutes which pertained to the Father himself because they are ineffable and cannot be sounded or spoken. The second consisted of eight semi-vowels which are the Logos, or the soul or life, because they are midway between the mutes and the vowels partaking of divinity from above and mortality from below. The third consisted of seven vowels, or sacred sounds, which pertained to the outer world, to man, and to the assembly or aggregation of the righteous. These seven, eight and nine parts, when added together, constituted the entire alphabet of 24 letters. If the 7, 8 and 9 be written 789 and then one number be taken from the 9 and added to the 7 the result is again 888.

Marcius further shows how in the Greek system there are eight single numbers, eight decades, and eight hundreds and that these, if added with certain philosophic liberties, can be read 888 so that Jesus becomes the sum of the alphabet. To show how curiously the system has been evolved, if we add the numerical values of the seven vowels together the sum is 1294. If the parts of this are again added the result can be reduced to seven so that the keynote of the seven worlds is itself the seven and no contradictions or inconsistencies exist. We should pause in passing long enough to note the famous 666, the Apocalyptic number of the beast. Each of the names given to the Anti-Christ in the writings of Irenæus total numerically 666, which reduces itself to 9 to reveal that man's own lower nature or animal soul is the beast of Revelation.

Using the table of numerical values of the letters of the English alphabet, let us try to prove an old cabalistic assertion that Adam was simply a term applied to the whole of mankind and not to a solitary progenitor of the race. Also, we shall try to discover if Philo was correct in assuming that Adam was identical with the Platonic archetypal man, the pattern of humanity existing in the mind of God. By referring to our table we find that A equals 1; D, 4; A, 1; and M 40 (we use the English spelling). The sum of these is 46 or 10, or 1. In our table of intellectual numbers 1 is the spiritual source or the Monad from which all diversity is suspended. Thus Philo is justified in describing Adam as a sort of Monad of mankind. In sciential numbers, Adam is 1 and 10, the first and the last man, and also the whole man, or the human race. If we want confirmation, let us turn to the table again and take the word Man for which Adam should be a synonym. We find that M is 40, A is 1, and N is 50. The sum is 91 or 10 again so that we are justified in regarding the two terms as synonymous.

It was with such mysteries of universal processes and purposes that the first philosophers were concerned. It was to assist man in clarifying the riddle of his own origin and destiny that the numerical sci-

ences were formulated, and it is to such end that they should be directed today if the dignity of the ancient wisdom is to be preserved. But human beings are selfish and personal, they are interested in fortunetelling not philosophy, and the state of their soul worries them far less than the estate of their body. We are in a period during which learning is decadent, when superficialities are elevated and profundities ignored. We can but hope for a more philosophic era. But hoping, we can bind ourselves to the task of bringing about that state which we desire.



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The Mystery of the Feathered Serpent

One has but to examine the surviving fragments of Nahutian mythology and history to realize that a high order of metaphysical learning existed among the original Americans. Even Roman Catholic writers admitted that magic flourished among the peoples of Mexico and that the priests and philosophers of that nation were deeply versed in astrology and the necromantic arts. The episode of the arrest and detention of two Aztec sorcerers, accused by the church of attempting to weave spells against the Christian clergy, is especially interesting for even the pious fathers were forced to admit that their prisoners dissolved into empty air before their very eyes—a circumstance which was passed over very lightly. The ill-fated Montezuma was surrounded by seers and prophets who, from signs which appeared in the heavens, warned the emperor that the conquistadores with their horses and guns were not emissaries from the sun-god but plundering mortals with an eye for loot.

Montezuma, being a great prince, was well learned in the lore of his people and it was this very learning that proved his undoing. The most ancient traditions of his race, perpetuated by the wisest of each generation, declared that the history of the world was divided into five great epochs. These five vast periods were separated from each other by great cataclysms in which great portions of mankind perished. In the Codex Vaticanus it is written that in the first age water reigned supreme until at last it rose up and swallowed all creatures save two who escaped by means of a tree. As the form of a ship appears in this tradition it is likely that the tree was hollowed out

to form a crude boat in which the Mexican Noah and his wife rode safely over the deluge. In this first age there were also giants and strange monsters with teeth that weighed three pounds each. The second age was that of wind which by the force of its blowing finally destroyed the whole world. One man and one woman survived this destruction also by concealing themselves within a hollow stone which was so heavy that the wind could not blow it away. During this period great masses of humanity were changed into apes. The third age was that of fire and was ended by a terrible outburst of flames which burned up the world. Again a Noah and his wife were saved this time by seeking refuge in subterranean caverns where the terrible heat could not reach them. The fourth age was that of present humanity and its destruction will be brought about by sin—the sin of man. It is called in the old Codex *the age of the black hair*. It was in the early centuries of this age that the great race of the Toltecs, under their divine priest-king, Quetzalcoatl, were destroyed by the sorcery of the Nahuas under their demon war-god, Tezcatlipoca. All this Montezuma knew and from the same traditions he had also learned that a fifth age was to come, a golden age in which the gods would return, or more correctly, turn with favor to the Aztec nation through their ministering intermediary, the Feathered Snake.

Quetzalcoatl had promised to return leading a mighty army that should deliver Mexico from its afflictions and its bondage to gods of war and death. When the ships of Cortez anchored in the harbor at Vera Cruz, Montezuma immediately dispatched messengers with offerings and protestations of allegiance. These, paddling their canoes to the sides of the Spanish vessels, made known as best they could that they had come in search of the great white god of the sun. Cortez and his companions, amazed beyond words but determined to benefit by the circumstances, decided upon subterfuge. Cortez put on his most splendid garments and his most highly polished armor. He had a throne erected for himself on the deck of the ship and created as much of an atmosphere of dignity as

circumstances permitted. Then with mock solemnity he received the ambassadors of Montezuma, conveying to them the impression that he was the great white prince of the Feathered Snake whom they had awaited so long. The mere coincidence that Cortez arrived at Vera Cruz on the very anniversary of the departure of Quetzalcoatl gave even greater credence to the Indians' belief and the Aztec messengers fell on their knees before Cortez and after kissing the deck of the ship and performing other rites of homage, they crowned the Spanish conquerer in a bonnet of quetzal plumes, robed him in ceremonial vestments and honored him as the very person of the god. The ambassadors then explained that Montezuma in all humility besought the returned god to accept back his kingdom and bestow the gift of wisdom and peace upon his people. Montezuma was a man of considerable personal integrity and his attitude throughout the entire period of the Spanish invasion was most commendable. He was neither a proud nor a warlike monarch, his earlier actions being marked with humility and his later ones goaded by desperation and abuse. It is said of Montezuma that when he was called to the throne the ministers sent to find him discovered the prince sweeping out the courtyard of the temple and that they had to take the broom from his hands to make him king. Montezuma admitted that many of the priceless treasures of his peoples' religion had been lost or forgotten in the numerous vicissitudes through which the nation had passed; therofere, he besought the returned god to restate the tenets of life and truth. The confidence which the Aztec king reposed in Cortez was utterly betrayed and the virtuous advances which the Indian prince made were turned against him, becoming the major causes of his downfall and cruel death. The old gods of the Aztecs, however, were not totally unavenged, for when the Spaniards began the colonization of Mexico they died by thousands not from Aztec spears but from plagues generated in the marshes and bogs which surrounded the great Aztec capitol.

Quetzalcoatl was a name to conjure with and its power was known from the southern borders of the

United States to the high peaks of the Andes. By the Quiches he was called Gucumatz, by the Mayans Kukul-Can, and by the Incas possibly Thonapa. He was not only a hero-king but the central figure of a mystery cult served by a hierarchy of priests who termed themselves "serpents" and by virtue of their rituals of consecration partook of the very nature of the god himself. The initiates of the Quetzalcoatl cult, as we learn from the writing of de Bourbourg, referred to themselves as "the sons of the snakes" or in another place, "the serpents." There is also reference to a subterranean passageway which leads to the roots of heaven; this passage is called the "snake's hole" and only a serpent may enter it. Here is occult symbolism in no uncertain terms. That the serpent-hole which leads to heaven is only for such mortals as have become "snakes" is equivalent to the statement in the Old Testament that the mysteries of God are only for the initiates.

It was customary among ancient peoples to conceal the elements of their philosophical doctrines under mythical adventures ascribed to a hero-god who was the personification of the whole mystical system. The legends of Hiawatha are of such origin as well as most of the stories concerning Jesus, Buddha, and other great world teachers. The legends of Quetzalcoatl are no departure from this well established rule. In his birth, life, and death we have all the elements of a cosmic myth skilfully treated with definite emphasis upon the theogonic and astronomical elements.

Before entering upon the actual life of the god-man, certain explanations are necessary. In the first place the material from which these accounts are derived is extremely fragmentary, being only the mutilated remnants of a once great literature. Hence, there must be breaks in the thread of the story. In the second place, the tale is made up from the traditions of several nations, each of which has added local color to the narrative. In the third place, nearly all who have attempted to interpret the old legend have done so from an entirely materialistic standpoint, giving no

credence whaever to the metaphysical elements involved. Brasseur de Bourbourg and Auguste Le Plongeon were both transcendently minded but their efforts find small favor in the eyes of so-called practically minded archeologists. True, Lord Kingsborough, in 1835, attempted to prove that Quetzalcoatl was an Americanized form of Christ and that the traditions concerning him had been brought by some early missionary, possibly St. Thomas. The present status of the Mexican mythology problem may be summed up in the thought that most men of letters are militantly opinionated and that where opinions run riot small heed is taken of facts.

To start at the beginning, then, we must ask who were the Toltecs. To show how obscure the subject really is, we find serious debate as to whether such a race ever actually existed. Those opposing the historicity of the Toltecs declare that the accounts of this people are so mixed up with astronomical cycles that the whole account should be regarded as entirely mythological and related to some previous state of man in the heaven world or possibly to the progressions of the planets and constellations. Those affirming the reality of the Toltecs declare them to be one of the earliest migrations of the Nahua stock which moved southward into the valley of Mexico from the mysterious land of Aztlan (the Place of the Reeds). Several legends exist concerning the origin of the Nahua peoples whose sacred land was called Tlapalan, which means the Country of Bright Colors. It is also believed that they may have come from Chicomoztoc, the sacred seven caverns in the earth. Lewis Spence is of the opinion that these two localities might be New Mexico or Arizona. On the other hand, some of the most authentic traditions point to the fact that Tlapalan could be reached only by water. It has been connected with Atlantic by some writers, while others believe that Asia was the origin and that these tribes preserved traditions of their migration across Bering Strait by means of canoes. There is an ever increasing belief in the reality of the Toltec people, but if the philosophical facts were known the whole account might parallel

Plato's description of Atlantis which is a symbolical and allegorical depiction based upon historical circumstances. In other words, facts and fancy have been woven together to serve the purposes of a priestcraft bent on the preservation of metaphysical truths.

According to the historian, Ixtlilxochitl, the Toltecs founded the city of Tollan about the year 566 A. D. Tollan is now identified with the Mexican city of Tula, about 50 miles from Mexico City. There is a tradition that the Toltecs were led in this migration by a magician who, finally, with the aid of divination selected the spot upon which the great center of empire was to be established. Now if the Toltec civilization did not arise until the sixth century A. D., it is scarcely probable that it was to these people that Quetzalcoatl came. He would seem to be much earlier. This leads us to believe that the term Toltec is susceptible of two interpretations. While the term has been given to the first migrations of the Nahuas, it may also apply to a mythological period which preceded historical civilization, a period such as we find recorded in Greece during which the gods walked with men and mysterious things might happen. We follow the historical accounts of the Toltecs as that nation rose to great heights in the arts and sciences, and then we trace the decline in virtue and integrity which finally precipitated this proud people into oblivion. It is evident that in the last ages of the Toltec empire, Quezalcoatl was regarded by them as their patron deity and his power was invoked to protect them from Tezcatlipoca, the war genius of certain primitive Nahua tribes that finally destroyed the Toltec empire. But there is a strange silence among the histories as to the actual presence of Quetzalcoatl as a prince or leader at that time and we are forced to assume that the Toltecs to whom this prince came in person were the heavenly progenitors of the nation upon the earth. While dates and places are hopelessly confused, the astonishing profundity of the Quetzalcoatl myth and its correspondence to the mystery rituals of the classical pagan world cannot but awaken admiration and a desire to understand its meaning more clearly.

(To be continued)



Tarot Symbolism

THE EIGHTH NUMBERED CARD

LA JUSTICE

8 LA JUSTICE ⚧

The number 8 was truly a mystery number and even to this day little has been discovered concerning its symbolism. In naming the eighth card of the Tarot deck Justice, the unknown originator of these cards followed the classification of Macrobius, the Pythagorean, who said that the 8 signifies justice because when divided equally two fours result and these signify the equilibrium of the two worlds. Eight was called by the Eleusinian initiates the little number of the wise men and on the eighth day of the Mysteries was celebrated the feast of Æsculapius, the god of medicine and healing. The prenatal life of man was divided into nine parts according to the months of the period of gestation, the eighth month being assigned to the Moon. The sphere of the Moon is seemingly one of equilibrium between the superior and inferior worlds. It stands, so to speak, between the sun and the earth and souls descending into generation were first immersed in the lunar humidity. This humidity was the mysterious water of Lethe or forgetfulness; those who partook of it no longer remembered their divine origin and knew of no life other than the corporeal one into which they were so soon to be ushered.

Very likely this is the original meaning and origin of the term *lunacy*, for those who had been immersed in the lunar vibrations ceased to be rational creatures and manifested that kind of madness which is the keynote of mortal life. All but the wise are mad, for wherever irrationality and inconstancy afflict the reason the sanity may legitimately be questioned. Pythagoras declared that the souls of men were born into the bodies of animals, by which he inferred that all physical bodies are actually animal regardless of their shape or kind, man being actually human only in his reasoning part but animal in his sensations and perceptions. Birth was regarded as a major calamity by the ancients which could only be atoned for by intelligently dying. As birth was more or less controlled by lunar activity, the Moon came to be regarded as the emblem of catastrophe, so the cabalists affirmed that a child born in the eighth month of the prenatal epoch, and consequently under the Innar ray, could not live.

The scales which Justice carries in her hand are associated with the constellation of Libra which is also the point of equilibrium in the zodiac. It is the sign, according to the secret tradition, which was inserted at the time when the division of the sexes took place. The old zodiac had but ten signs which made Capricorn lord of the eighth sign and it is known that Capricorn and Cancer were the ancient gates of birth and death celebrated in the Mysteries. The Justice card is an ever-present reminder that unbalanced forces perish in the void and that equilibrium and immortality are synonymous terms. It is common to mortal natures that they should incline towards some extreme, thus verging from temperance. These fluctuations of the soul constitute the major difference between man and the gods. The divinities are immovable, being established upon an eternal foundation; man is movable, being established only upon a temporal foundation. By acquiring wisdom the philosophers taught that man might stabilize his soul and thus approach a divine state.

The instability of the inner nature manifests itself through the uncertainty of outer actions. Today we are moved in this direction, tomorrow in that; today we follow one impulse, tomorrow another. These oppositions within ourselves are symbolized by the tilting of the pans of the balance. Being balanced in all things, however, the wise man is just, for there can be no justice apart from balance. Justice really signifies integrity and action through sufficient reasons and in the card we see symbolically set forth the qualifications and attributes of a wise, or just, man.

The figure is seated, for the wise are immovable and securely established. The animals upon the lower part of the throne represent the body which has become the pedestal or base upon which the higher integrity has enthroned itself. Justice is raised upon a dais of three steps to signify that equilibrium and balance are supreme over the three worlds. The figure is female intimating that true justice is based not upon the male attribute of force, but upon gentleness and virtue, and that the comprehension of it is through intuition rather than thought. It is difficult to realize that reason is a process higher than thinking, belonging, at least in part, to the sphere of consciousness. Such was the doctrine, however, taught by the ancients. The figure carries in one hand the scales of fair measure and true weighing; in the other it holds the sword of clear discrimination which, like the Hindu sword of quick detachment, divides the false from the true. The upward pointing sword further reveals enlightened will, for will is the weapon of right purpose. Justice is crowned with the globe of abundance, surmounted by the triple coronet of the Logos. Justice is thereby empowered by the very gods to weigh all things and to pass judgment upon them according to the degree by which they fall short of perfection. The two lamps are the twofold mind—the spiritual mind which perceives motives and causes, and the temporal mind which perceives actions and effects.

Eliphas Levi declares that each initiate must carry with him the lamp of Hermes, the sufficient light which

light is the glow from his own illumined soul. Only the inner light can dispel the outer darkness; each individual consequently lives in a world radiant either with the sunshine of his own soul or obscured and clouded by the ignorance within him. The internal light is the eternal light, whereas such illumination as comes from without is illusionary and corporeal.

To this symbol we have added a small hour-glass in a shield. It will be noted that the body of the hour-glass forms the figure 8. The hour-glass was an ancient symbol of equilibrium because it reveals the periodic alternations of the world. The hour-glass is turned hourly so that every sixty minutes the lower globe becomes the upper and vice versa. The upper sand continually flowing into the lower thus sets forth the descent of souls from their incorporeal into their corporeal state, and by reversing the glass these souls pour back again into the globe from which they came. The hour-glass also reveals how time acts as the instrument of Justice, for in time all things receive their just deserts. Time outlasts everything but itself and is at last absorbed into eternity. The gods are symbols of time; the boon which they bestow is time and in the midst of time is raised the throne of Justice which weighs and measures those actions which are performed during time.

The continually flowing sands of the hour-glass are a warning to the wise that time is not limitless but that to each creature is given time to accomplish those adjustments between himself and the universe which insure his immortality. As the sands pass through the glass, so the ages of the earth have their exact boundaries of limitation. There is nothing that is not measured as to its duration and all are responsible for the use which they make of the opportunities which time bestows.

The figure 8 is a lemniscate, an endless twisting band which signifies cosmic motion and the orderly procedure of those heavenly bodies from whose motion mortals measure time. As this lemniscate is without beginning and without end, it becomes a type for the

revolutions of all inferior bodies in the heavens about their superiors. The lesser gods, or genii, continually encircle the eternal throne of the Unmoved One even as passing fancies revolve about the center of man's mind: The 8, therefore, becomes the number of the planets of the sidereal system. It is even our solar system itself composed of the seven sacred planets enclosed within a composite wholeness or eighth sphere. This wholeness is, Platonically speaking, a divinity whose parts and members are the seven planets. Thus the god of the world may be considered as symbolized by the 8 or the first cube, for in geometrical symbolism the cube is the proper symbol of the world, its eight corners being the eight Cabiri gods who formed the world.

SPECIAL DECK OF TAROT CARDS

Tarot (playing) cards, introduced into Europe by the victorious Knights Templars who had been instructed in their mysteries by the Arabians, were a part of the Rosicrucian and Masonic symbolism of the Middle Ages.

In ancient times, books were not bound or sewed; they consisted merely of loose leaves confined by cover boards on top and bottom, and bound round with cords. Thus, the 78 cards of the Tarot deck represent the leaves of some sacred book of the ancient pagan world.

This special deck of Tarot cards, beautifully and artistically done in full colors by J. Augustus Knapp (who so ably illustrated Mr. Hall's monumental work on Symbolical Philosophy), contains not only the distinctive features of all preceding decks but additional material secured by Mr. Hall from an exhaustive research into the origin and purpose of the Tarot cards. For convenience the Tarot cards have been printed in the size and style of standard playing cards. A 48-page explanatory brochure by Mr. Hall accompanies each deck. Postpaid \$3.00.

Cultus Vegetabilis

It is not the purpose of this article to depreciate any intelligent consideration of the problem of diet but rather to remind the average individual that he lives so badly it is hardly necessary for him to live longer than a span of moderation will permit. With all his intemperances man generally succeeds in out-living his usefulness. Why should he struggle so for added years only to waste them? Life is not really important unless it is lived intelligently. Philosophers do not care how long they live; their prime concern is how well they can live. Longevity is a curse except to the wise. This does not mean we should strive to hasten our own decease but that, living moderately in all things, we should fill the years with useful deeds and face dissolution with a good hope.

We should all strive to be healthy, for bodily ailments divert the mind from the cultivation of reason to the contemplation of corporeal indisposition. Few can ignore the irritations of the flesh. But then, again, a healthy man is not one who, possessing only a superabundance of animal vitality, frisks about on his vitamins. A healthy man is one who is free from mental and spiritual disease—in other words, one who is comfortable as the result of a healthy coordination of his parts. Normalcy is absolutely indispensable to health and he who departs from normal things departs from God and reason.

About one-third of what a man eats lengthens his life and contributes to his well-being; the other two-thirds shortens his days and destroys peace of mind and body. We all eat not wisely but too much. The American people are an amazing order of gastronomes who, like the Lacedemonians described by Diogenes, build their houses as though they would live forever and eat as though they would die tomorrow and never have another chance. Nor is it entirely what we eat—the way we eat it is also important.

Haste is the enemy of all temperance. If we must eat—and we shall probably have to unless science amends an act of Providence—we should eat leisurely, comfortably, and joyously.

"A man is what he eats" solemnly declares the enthusiast, quoting his favorite authority in the same final tone that his grandfather used when quoting from Ecclesiastes. This is not literally true, for the process of assimilation is not only physical but also metaphysical. The individuality of food is destroyed before it is actually incorporated into the system. If this were not true, inveterate asparagus eaters might burst into fern. Take, for example, the cow. This gentle bovine should be the dieticians' delight. Here we have a perfect example of thorough mastication and the mono-diet carried to the last legitimate extremity. If normal eating were the prime requisite of perfection and the royal road to Nirvana, cows would be, at least, archangels. Alfalfa and tall lucious grasses, bits of fragrant clover, and occasionally even a more fragrant wild onion have made that cow what it is today—if certain of our leading authorities on health are to be believed. But what human creature, sitting down to a plate heaped up with miscellaneous herbage, really desires to have this miracle worked on him and spend the rest of his life combatting a tendency to flick flies or chew cuds. If what a being eats really is the measure of its personality and activity, a diet would be very hard to choose for there is really nothing that a man eats which he would actually like to become—although some do seemingly take on appearances. An animal is valued for its weight or strength but a man for the quality of his reason.

It is quite astonishing how many specialists die of the very disease which they have made their life study. It seems that repeated thinking brings into actual objectivity the substance of that thought. By the same rule we discover that a great number of diet faddists suffer from stomach and intestinal troubles. The stomach seems to be a shy and retiring organ. It is patient under abuse but when given too much publicity and attention becomes so embarrassed that it can-

not function properly. A life spent counting calories is a life utterly wasted because, like the other things of this world which men prize, calories are impermanent and pass away. Follow a few simple laws of eating, with which everyone is familiar but which all alike disregard; and, realizing that the body was designed to bear a certain burden of abuse, devote time and energy to the achievement of greater and more permanent good.

Almost every year evangelists come preaching some new excess. In the old days these prophets completely upset our emotional nature with their promises of heaven and fears of hell. We broke into a cold sweat and were baptised amidst the loud amens and hallelujahs of a congregation who were all excited but had no idea of what it was about. When the sawdust trail business began to wane, the great psychological circus began and our mental equilibrium was all upset by the dreadful realization that we were a bundle of undiagnosed complexes which could not be remedied until our favorite psychologist had vaccinated our subconscious mind. After the psychologists became real estate and oil salesmen, the country had a pretty bad attack of Yogi-itis, which like the Mediterranean fruit-fly, was an imported dilemma. We syncopated our breathing and sat around bundled up in blankets attempting the difficult experiment of looking at the navel with one eye and the pineal gland with the other, at the same time thinking intently about nothing. The same types of people who went hysterical over the metaphysicians, psychologists and Yogis of past years are coming out now with a new hysteria—diet. They have re-hemmed their frayed nerves and, ready to be fooled again, listen with open-mouthed wonder to some picture of life and vitality as he instructs them how to eat their way to happiness, prosperity, and centenarianism.

The evangelist of longevity arrives right behind several truck loads of garden stuff. The Greeks, Sicilians, Italians, Koreans, Japanese and other members of our hundred percent American farming class dump their prudence and proclaim a national holiday. The

decorators then get busy and soon the front of the lecture hall where the apostle to the gourmands is to speak is artistically festooned with strings of cabbages, clusters of onions, bouquets of radishes and bunches of honest carrots. There will also be photographs of the speaker lifting high with one hand a festive squash while with the other he holds out invitingly a package of his favorite laxative. He will also have placards circulated among the green grocers advising humanity in general to eat more broccoli as a remedy for the present financial depression.

The day that the spinach is draped about the pillars and arches of the auditorium, it is a verdant if unusual decoration. The second day, however, there is a depressed and wilted look and by the third day the deterioration is simply terrible. To even behold the exhibition destroys one's appetite for a fortnight. When finally the janitor untwines the wreckage, it is painfully evident that dieticians should use wax or crepe paper vegetables for display purposes.

At last comes the big night when demon starch is to receive his death-blow, when all the ills of mankind are to be swept away with a bunch of celery. The house is packed with apparently healthy people who will never know how sick they are until the professor gets through telling them. The Prophet of Food Values appears, and welcomes his vast audience with a cheery, "How are you eliminating?" His first task is to sell himself, to prove that all that he is he owes to a mixture of rhubarb and sorghum. He takes off his coat, then his vest and threatens to remove his shirt in order that his muscular development may duly impress the assemblage. He runs up and down, climbs up onto the reader's desk, swings back and forth by the plush drapery, kneels like Al Jolson singing Mammy, pleading all the while for men to leave their pills and ills and follow him down the garlic strewn path to success. He pounds his own chest and tells them that he is ninety years old (born in 1895), that he has never been sick a day in his life, and that no one need ever ail again if they will but now, here, this very moment, buy a little package of Nature's own

favorite physic for the ridiculously low price of one dollar. If business does not start immediately, our revivalist depicts graphically the mysteries of our intestinal tract, warning us that at that very moment we are dying and don't know it! And very soon the line forms on the right. While the little boxes of immortality are being distributed, arrangements are made for the big class that is to follow where all the mysteries of life will be explained and from which you will emerge almost too wise to remain on this planet.

In summarizing the health platform, we would like to describe a symposium given by the health expert in which the lame, the halt and the blind brought their own lunches at his direction and ate them under his supervision. The words of the janitor who cleaned the hall the following day are most eloquent: "Yes, sir, if that wasn't the worst mess I've seen in twenty-five years of cleaning out buildings! I like to never got the dirt out. What they didn't eat they threw on the floor and walked on. And will you believe it, they were serving out raw flour mixing it up with garlic and honey and eatin' it. Most of the flour and no small amount of the honey was on them carpets, too, I mean to tell you! The worst bunch of nuts I ever seen. If I had to eat stuff like that, death would be a pleasure."

Leaving the janitor to moan over the general deterioration of mankind, we will conclude our remarks by simply restating the original premise. Hysterical dieting is just as dangerous as any other form of hysteria and stomach-olatry is a dangerous form of religion. The good Book was not far wrong when it declared that that which cometh out of the mouth defileth a man much more than that which goeth in. Eat moderately, think creatively and work hard. These are the secrets of health.



Zodiakos

The Circle of Holy Animals

(Continued)

Capricorn

The constellation of Capricorn, whose form is that of a goat with the tail of a fish, was referred to by the ancient astrologers as the sign of the increase of the Sun, for from the moment of the winter solstice the solar power waxes. The sun-god is therefore born at the winter solstice after having been conceived at the vernal equinox. In the old symbolism it is written that John the Baptist was born at the summer solstice at which time the sun must necessarily decrease. This accounts for the statement of John in the New Testament where he says that Jesus shall increase but he shall decrease. Jupiter, who like most solar gods, was born at the winter solstice, is sometimes depicted as a babe riding on the back of a goat to reveal this mystery to the initiate.

Capricorn is referred to by the Arabs as Al Dabih which means the sacrifice or the atonement and it is not difficult to recognize in this symbol the famous scapegoat of Israel, the sin offering of the people. The goat and the ram were both phallic symbols of vitality and it is significant that in astrology these creatures should occupy the two most vital angles of the heavens—the midheaven and the ascendant—and should both be assigned to major points in the increase of the solar light and life. The ancients observed that the goat had a peculiar habit in its grazing, so to speak, eating its way up the side of a hill. It would ascend as it grazed and invariably finished its meal at the highest point. This probably contributed to the symbolism and caused astrologers to associate this sign with elevation and dignity.

The first sign of the zodiac being Aries, the ram, and the last sign being Pisces the captive fishes, these two signs came to be associated with the beginning

and the end of the year when figured from the vernal equinox. The beginning and ending of the sun, however, occurred in Capricorn. Therefore, we find the ram and the fish united there in one symbol. Here is the Lamb of God and Fisher of Men symbolically set forth. From the winter solstice life begins to increase, its vitality being consummated at the summer solstice. Thus in the old Babylonian system the sun rose out of the earth in December and passed down under it again in June. In the Cave of the Nymphs, as described by Porphyry from the *Wanderings of Ulysses*, the constellation of Cancer and Capricorn ornamented the gates of entrance and exit from this material life.

The Egyptian Capricorn was the crocodile, an amphibious creature which like the mythological sea-goat could exist on both land and water. The crocodile was sacred to the Egyptian god who corresponds with the Roman Saturn, so astrologers are perfectly consistent in assigning this god to Capricorn. The dolphin was another sign used by the ancients to symbolize Capricorn, and Apollo the sun-god, is occasionally depicted as a child riding on a dolphin. The Egyptians so revered crocodiles that they often made golden bangles inlaid with jewels for the legs of these creatures and also adorned their necks with valuable collars. The Jews, following an early symbolism which shows Capricorn as part antelope and part fish, speak of Napthali who of the sons of Jacob represented Capricorn as a hind let loose. This graceful creature racing through the year well symbolizes the sun hastening through the twelve signs to its tryst with death.

Some early astrologers believe that the sign of Capricorn was fabricated by the Chaldeans to represent the two great seats of their civilization—Nineveh and Babylon—for these rose in their grandeur from the marshy banks of the Tigris and Euphrates. It is not generally known that the ancients associated Capricorn with Neptune by making the sign that of the sea-horse, a creature particularly sacred to him.

Capricorn was always associated with darkness and the underworld and its ruler, Saturn, is the familiar Santa Claus who comes down from his world of

winter to spread the joys of the new year. The Christmas tree represents fertility and the toys which were originally fruit are the promise of the harvest and the general regeneration of the world. It is very interesting to reconstruct the appearance of the constellations as they were on the night of the 25th of December two thousand years ago. The sun is at the nadir and Cancer, the symbol of the manger in which Jupiter was born, is in midheaven as is also the constellation of the Ass upon which Bacchus rode victoriously. On the eastern horizon rises the Virgin with the bright Star of Bethlehem, Spica—the same star for which Hercules labored so arduously in his task of securing the Girdle of the Amazon. On the western horizon is the ram of Aries, which is in opposition to the Dragon beneath the feet of the Virgin. The three brilliant stars in the sword belt of Orion and which are still known in Arabia as the three Wise Men are close to the Ram, the Lamb of God which they have come to worship, and they will soon ascend in their quest of the divine child.

The theologies of nearly all nations have been built up from a contemplation of the motions of the heavenly bodies and throughout the pagan world the birth of the sun-god was annually celebrated while the sun was in the first decan of Capricorn. The fact that at midnight on the sacred day the sun was at the nadir, or the weakest point in the horoscope, is curiously associated with the humble origin of the god who was born as the least among men.

There is a popular belief that it is unfortunate to be born with the sun in Capricorn or to have Capricorn rising. Such people are supposed to be crystallized and inflexible, of gloomy disposition and of adverse fortune. Capricorn demands a very high degree of perfection of those who are born under its influence and if they cannot rise up to these positive qualities, Capricorn does unquestionably bring out very unfortunate characteristics. The sun-gods, symbolic of absolute perfection, are all presumably born with the sun in Capricorn and Virgo rising upon the eastern horizon. But ordinary mortals have not yet learned to carry these great dignities of force in an adequate manner.

The ALL-SEEING EYE

BEING A MONTHLY MAGAZINE

By

MANLY P. HALL

DEVOTED TO THE SEARCH FOR THOSE
FUNDAMENTAL VERITIES EXISTING IN
THE EDUCATIONAL SYSTEMS, RELIGIONS,
AND PHILOSOPHIES OF ALL AGES

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The EDITOR'S BRIEFS

Simultaneously with the publication of the twelfth number of this magazine, about August 15th, a small number of bound volumes containing the twelve numbers will be available. These volumes will be attractively bound in green cloth stamped in gold with a symbolic device upon the covers. This will constitute Volume V of the ALL-SEEING EYE and in this permanent form will be suitable for your library shelves.

The bound magazine will contain approximately 384 pages devoted exclusively to the writings of Manly P. Hall and comprise about 70 articles on occultism, philosophy, astrology and kindred subjects. It is only possible to bind as many sets as remain after the monthly distribution and tables sales of the publication, therefore those who are interested should communicate with the publishers immediately making reservations for their copy.

The friends who already have a complete file of the magazine can make arrangements to have them bound by sending in their copies to our office. See ad on inner cover of magazine for details.

No arrangements have been made up to the present time to continue the magazine in its present form as the plans for an annual publication are progressing nicely. We have decided to deviate from the general rule covering such publications and issue the Annual in board covers which will insure its permanence and durability.

Mr. Hall will continue his lectures in Los Angeles until fall when he contemplates a Northern tour. Several new publications are in course of preparation including a series of three new pamphlets on the subjects of Dreams, Healing, and Prayer respectively. The friends will be notified when these are ready for distribution.



The Egyptian Initiate

"Hail to Thee, Ra, Lord of law, whose shrine is hidden!"—
Hymn to Ammon Ra.

"Death is swallowed up in light."—*from the Book of
the Master*

Distinguished Masonic historians and scholars such as George Oliver, Albert Mackey, Robert Freke Gould and Albert Pike are of a single purpose in their efforts to establish a definite correspondence between the Hiramic legend of Blue Lodge Masonry and the Osiris myth as expounded in the initiatory rituals of the Egyptians. *In Morals and Dogma of the Scottish Rite*, Albert Pike sums up briefly the writings of Plutarch on the allegories of the Osirian cult and even calls attention to the probability that the Virgin weeping over the broken column is Isis, the Mother of Mysteries, lamenting the death of her husband and brother whose body was hidden in the great pillar in the palace of the King of Byblos. Vindicated from any taint of heresy by such illustrious precedent, the modern student of Masonic philosophy and symbolism may safely, therefore, direct his attention to the antiquity of the craft, confident that a scholarly examination of ancient theological and theogonic systems can but add luster to his Order and credit to his own name. Too long has

Freemasonry been diverted from its proper ends into strange and irrelevant courses, but in each generation a few of the better informed brethren, through their untiring efforts, have assisted in preserving the high philosophic aspect of the symbols of the craft.

It is most unfortunate, yes tragic, that the great Egyptian initiatory ritual of the "Coming Forth by Day" should, through some accident, have been misnamed the *Book of the Dead*. The latter term is a fascinating one; the popular mind picked it up and has rendered the correction of the misstatement almost impossible. Recognizing Egypt to have been the cradle of superior culture and most exalted philosophy, and admitting the almost undeniable evidence that the Egyptian Mysteries were the progenitors of modern Freemasonry, it is most sad that a critical dissection of the Egyptian theological system is impeded and rendered almost impossible by the comparatively late and incomplete forms of the ancient writings now available on the subject. It is quite evident to the Egyptologist that such papyruses as those of Ani and Henefer are incomplete and inadequate renditions of older and more complete writings yet unrecovered. The *Book of the Dead* is a treasure house of Masonic lore to those who can realize that the ancient work has a significant meaning throughout, and were it available in a complete form would render the whole subject of philosophy considerably more lucid. A systematic effort is now being made to render somewhat more intelligent the ancient funeral text by translating the hieroglyphics upon and within the important mummy cases now reposing in several great museums of Europe and Egypt. At the present time it is only possible to speculate as to the Masonic importance of this research, but it is safe to prophesy that if the truth be discovered, popular Masonry must give way to a more profound and correspondingly more valuable interpretation of its mission. Every serious member of the Order should sense the importance of the coffin texts and possible clues to a more recondite and valuable interpretation of the mass of symbols and allegories which have been woven into the fabric of Freemasonry.

Coming events cast their shadows before them, and two most significant occurrences are indicative of the nature of what may be expected. A remarkable scroll has recently emerged from the confusion which seems to render the whole subject of Egyptian mythology worse confounded. Some ancient scribe, suffering from penury, the disease of the learned, apparently entrusted much wisdom to an inferior grade of papyrus with the result that we have a priceless but dilapidated monument to his erudition. Egyptologists are rather prone to view this archaic treasure as a cabalistic treatise designed to render more or less systematic the confused fables intimated in the *Book of the Dead*. The intelligentia have pronounced the manuscript a "meaningless rigamarole of metaphysical jargon." Of course, the modernists, who deify the instant, will scoff at the possibility that the Egyptian scribe, long dead has contributed anything of practical value to this illumined age, but in the last analysis who is wise while Pilate's question remain unanswered? Mayhap this old scroll will prove to be the lost key to a most confusing situation. If it reveals the gods to be but the personifications of great scientific principles and that theology is an exact science and not a hopeless confusion of doubts, the present century may be redeemed from the unhappy end to which its present attitudes must inevitably bring it. The Egyptians were far in advance of their time. Long before the Christian Era the Egyptian priests had traced the circulation of the blood, composed books on anatomy and physics, had developed glass blowing, licensed dentists and occultists, and, if the Ebers papyrus be authority, brewed excellent beer. It was in the dark land of Khem that many sciences had their beginnings as did also several noble schools of philosophy and ethics. During the glory of the empire the priests served the heavenly Fire, not only using it in the mysteries of alchemy but as an abstract symbol of the Supreme Good. A philosopher writing nearly four hundred years ago made a suggestion which modern archeologists might well reflect upon. He said, "We should remember that the dark and apparently worth-

less earth which is beneath our feet also yields the precious jewels and metals from which we fashion our most glorious adornments." Shall the archeologists seek physical fragments alone or, weding science to philosophy, sift the dust of ages for intellectual treasures far more precious than the chips of ancient empire?

The second discovery is of direct and most intense Masonic interest. A papyrus of the *Book of the Dead* definitely proves, by the prompter's marks and notes scattered throughout, that his strange document, presumed to be concerned solely with the destiny of the disembodied spirit, was actually a dramatic ceremonial staged by living actors, presumably in the recesses of the temples. The actual context of the manuscript renders it evident that the play could have none other than a sacred purpose and is a mutilated fragment bearing witness of those arcane rites attendant upon the installation of the Initiate of the Osirian cult. While this has long been suspected by the more profound Masonic scholars, the proof has previously been lacking and will be welcomed as one of the links of a seemingly endless chain.

But the question may well be asked—what does all this mean to the average Freemason whose acquaintance with Egyptology is hopelessly superficial, and what may he glean from the ancient symbols which will enable him to sense more profoundly and apply more diligently the verities of his order? If the identity of the Osiris and Hiramic myths be accepted, then the *Book of the Dead* is the open sesame of symbolic Masonry, revealing a hidden beauty beneath the rituals, an unsuspected splendor in the symbols, and a divine purpose actuating the whole of Masonic procedure. The symbols of the craft have been superficially interpreted for centuries, but even Albert Pike confessed that as far as his research had permitted him to penetrate, the actual meanings of the curious figures had been hopelessly and he even feared irretrievably lost. For lack of adequate meaning the whole mass of allegories lose the name of action and no longer impel the neophyte to the accomplishment of a nobler state.

The Egyptian Mystery ritual was originally concerned with the accomplishment of the curious and wonderful circumstance which was termed the *Coming Forth by Day*. The understanding of this ceremony and the principle for which it stood is indispensable to the attainment of wisdom. The second birth appears in the arcana of nearly all great religions and the achievement of conscious immortality was regarded as one of the chief goods which resulted from perfection. Who were the ancient hierophants of whom it was said "death had forgotten them?" Who were the royal priests who were born from age to age without dying? Yes, even the Melchizedeks, for it was said of the Prince of Salem that he was his own father and his own mother. Jesus is described as being of the same order—"a priest after the Order of Melchizedek." These were the immortals to whom the term "phoenix" was applied, and their symbol was the mysterious two-headed bird, now called an eagle, a familiar and little understood Masonic emblem.

Plato hints suggestively at the solution when he declares the body to be the sepulchre of the soul. The spirit within the body awaits liberation and this freedom of the rational part from the irrational form must be achieved in one of two ways. The ignorant are liberated through necessity, the wise through choice. So in the fables of Egypt those who leave the body and the sleep of death come forth by night and wander in the darkness, but such as were accepted into the Mysteries were instructed in those secret disciplines by which the reasonable nature is emancipated from its bondage without the ministration of decay. The true philosopher, liberated from his own darker part, is translated like Enoch without tasting of the bitterness of death. Of such an illumined and regenerated one it was declared: "he has come forth by day." Thus the Mysteries were regarded as the substitute for death and also as the second womb from which the Initiate was born into the sphere of wisdom. In Egypt the Mysteries or institutions of philosophic rebirth were called Isis and those born out of the temple were designated the Sons of Isis. Now through the death

of Osiris, her husband, this goddess had donned the badges of mourning and through the loss of the Word symbolized by the phallus of Osiris had become the great Widow. Hence those born out of her, the philosophic elect, were termed the Widow's Sons, a designation which has clung to Freemasons even in this age.

Upon an ancient column was an inscription thus translated by Diodorus: "I am Osiris the King—I am the eldest son of Saturn; I was born of the brilliant and magnificent egg, and my substance is of the same nature as that which composes light." This statement reveals the condition of such as had been raised by the strong grip of the Lion's Paw. The brilliant and mysterious egg from which the immortal mortal issues is the temple, the house of the Mysteries, the sphere of the wise. It is what would now be called a Masonic Lodge and he who issues from it, Phanes-like, wears a new body, the vestment composed of light, that light which is imparted to the soul by the glorious arcana of the ritual. It is, therefore, said of the candidate that he descends into the darkness of the tomb and after having wandered in the gray halls of Hades is reborn and received as one risen from the grave. The instruments and adornments with which he is invested bear witness to his achievement and he is regarded as more than an ordinary mortal. He is of a race apart and though not actually worthy of worship, is still entitled to definite veneration. This high ethical order, this noble and sacred mystery, this is Freemasonry; anything less is not Freemasonry, and but clouds the great purpose for which the order was devised in the infancy of mankind. Thus from the crude fragments left to us of ancient Egyptian manuscripts and their commentaries we receive a great inspiration, an ennobling realization of our one purpose. We are promised that if we serve faithfully and consecrate ourselves to the purpose for which the Mystery Schools came into existence, the Word will ultimately be returned and with it will come the full understanding of that deep and sublime mystery of philosophy as the rational substitute for death.



The Mystery of the Feathered Serpent

(Continued)

On a certain day in the mythological country of Tlapalan three sisters were sitting together in their home when there suddenly appeared in their midst a heavenly apparition so fearsome in appearance that two of the sisters died of fright upon beholding it. To the third sister, who seemed strangely calm, the spirit addressed itself, declaring that it had come as an ambassador from the god of the Milky Way to search on earth for a virgin called Chimalman or Sochiquetzal, who was to bear a son by an immaculate conception and whose name was to be Quetzalcoatl. The tradition then declares that the father of Quetzalcoatl was the great god Ometecutli who is called "the lord of our flesh" and who was the direct creator of mankind. No one apparently has noticed the first two significant letters of this god's name—OM. This can scarcely be a coincidence. The omnific name of the Creator commences with these two letters in so many of the ancient mystical systems. Here is a definite link with the metaphysics of Asia.

Lord Kingsborough notes the significant fact that the name Sochiquetzal signifies in the ancient dialects "the lifting up of roses" and that in the Islamic traditions concerning the birth of Christ he was conceived as the result of the Virgin Mary smelling of a rose. In another tradition, the god Ometecutli, who was the personification of the procreative attributes of abstract divinity, is declared to have overshadowed the Virgin Sochiquetzal as an invisible spiritual being, impregnating her with his breath so that Quetzalcoatl was the

breath-born son of a divine father and a human mother. Here we have a parallel to Pythagoras whose father is supposed to have been the god Apollo, or Jesus conceived of the Hoyl Ghost which literally means "spiritual air or breath," and again in the folklore of Britain the magician Merlin whose father was an invisible creature, a fire salamander or dragon and his mother a vestal.

In due time the child Quetzalcoatl was born, his birth being accompanied with the mysterious omens and wonders in the heavens which always accompany a divine incarnation. Some legends affirm that when he entered into terrestrial life he was already perfect in wisdom so that even as a babe he had the reasoning faculties of a man. There are fantastic stories to the effect that he issued into this life wearing his plumed bonnet and adored alike by gods and men. There are accounts that Quetzalcoatl was the youngest of the seven sons of Ometecutli, but the more persistent tradition is that he was the one and only son of his heavenly father and that he came into this world only for a short time to act as a mediator and to reinstate a relapsed humanity in the favor of the heavenly one. The Aztec chronicles state definitely that Quetzalcoatl is the only one of the gods who ever actually possessed the body of a man; all of the other deities were incorporeal, existing in an azonic state like the God of the Christians who is regarded as being everywhere at all times. Thus Quetzalcoatl fulfills all the requisites of the Platonic definition of a demigod. He is the superman, the link between heaven and earth, who of his own nature constitutes the bridge which connects the two worlds. He is the Son through whom all men must come unto the Father. Quetzalcoatl was born on the day of the seven Canes, and as in the case of nearly all divine children, tradition is silent as to his childhood years. There is a rumor of greatness but no distinct account. At this point a considerable difficulty arises in an effort to reconcile several legendary accounts. According to some stories, Quetzalcoatl was actually born in Tollan and ruled over that Toltec state as its prince, but the most popular legend de-

clares that he departed from Tlapalan and appeared at Vera Cruz, either riding upon a raft of serpents or being carried in a magical canoe made from the skins of snakes. In appearance he is generally represented as a man of mature years, even a patriarch with a long beard and fair, white skin. The image of him in the pyramid of Cholula, however, depicts the god as black, his body adorned with astronomical symbols. When seen upon the raft, Quetzalcoatl was covered from shoulders to feet in a black robe which was ornamented with a fringe of white crosses. Upon his head was a magnificent bonnet of quetzal plumes and he carried a magic wand with which he performed all those wonders ascribed to Moses' sacred staff. With this wand he controlled invisible creatures and was continually surrounded with magical forces.

When Quetzalcoatl took over the affairs of the Toltec nation, the people were suffering from droughts and famines so that great distress was upon the face of the land. Knowing that sin was the curse of the fourth age and that the departure of men from the piety prescribed by the divinities was responsible for their tribulation, Quetzalcoatl set himself the task of reordering Toltec culture. Among other things he instituted sacrifices to the gods and revived the interest in spiritual things. His offerings however were of no avail until at last he offered his own blood for the redemption of his people. He inflicted several wounds upon his own body and catching the blood in sacred utensils offered it as a covenant to the deities. We remember that Odin, in German, Wotan, wounded himself with his own spear that he might be qualified to enlighten the world. Both Odin and Quetzalcoatl became gods of thieves even as Christ was crucified with thieves, and one of the names by which Quetzalcoatl was known in the Mexican mysteries was Votan. One of the Spanish authors calls attention to the fact that many of the criminals of Mexico worshipped Quetzalcoatl and Odin was the patron of executed criminals because he voluntarily hung himself from a branch of the Tree of Life. The self-inflicted wounds by which Quetzalcoatl appeased the heavenly wrath

were made with sacred thorns which reminds one of the wreath of thorns. There is most certainly a connection between all of these curious correspondences but others more startling come to light as we proceed.

At last, to signify that they had accepted the sacrifices and had forgiven the sins of the people, the Toltec gods on their high Olympus, sent a lizard as their messenger to inform Quetzalcoatl that the period of his penance had come to an end. The Valley of Mexico then blossomed as a rose and all good things came to the people. Prescott writes: "During his residence on earth he (Quetzalcoatl) instructed the natives in husbandry and the arts of government. His influence was most benign. Under his tutelage the people were happy; the air was filled with intoxicating perfumes and the sweet melody of birds. The halcyon days he spent with his people represented to them the Golden Age of Anahuac. At his command the earth teemed with fruits and flowers, without the pains of culture. An ear of Indian corn was as much as a man could carry. The cotton, as it grew, took, of its own accord, the rich dyes of human art. Wherever he went all manners of singing birds bore him company, emblems of the whistling breeze." Thus we see the great magician with a wave of his magic wand re-established paradise upon the earth and over his happy realm he ruled in the capacity of a priest rather than a king.

Concerning the personal life of Quetzalcoatl contradictions also exist. Some declare that he was a celibate initiate living in the true manner of a priest, concerning himself only with the spiritual well-being of the race; other accounts refer to his consort, Quetzalpetlatl, who is described as the female counterpart or complement of himself. Here we have the Oriental doctrine of shaktis in which each divinity is completed by a female attribute usually personifying the gentler virtues of the divinity. Even the accounts of the Mayas on the Peninsula of Yucatan agree that it would be a mistake to consider Quetzalcoatl or, to them Kukul-Can, as a king or temporal ruler. He placed princes

upon thrones and defended the dignity of states but remained ever aloof from temporal entanglements, too high and too far removed to enter into the petty disputes of men.

In the Mexican legends of Quetzalcoatl appear fragmentary bits of significant symbolic lore. We read of the temptation of Quetzalcoatl, how during his penance the spirits of evil came to him and tried to divert him from his course. In another place is the account of his fasting for 40 days which later became a definite part of the Mexican religious ritual. Then there is the cup which was given to him to drink in a mystic sacrament, and one of his many titles was that of "the Morning Star." Throughout the Toltec mythology he is the Lord of the Eastern Light and must be regarded as a solar divinity as well as a wind spirit. One of his many appellations in the ancient language signifies a vine or the juice thereof. Votan, which means the human heart, was a term sacred to him, and the Mexicans had a ceremony in which they made a model of his body from dough which they baked and then divided amongst themselves and ate with great solemnity. Lord Kingsborough calls attention to the fact that according to the old Jewish prophecies the Messiah who was to come to Israel was to be of marred or deformed countenance and that his person would be without beauty. Quetzalcoatl fulfils this requirement exactly. Nearly all of the images which have been found of him have been mutilated in the face and those not thus disfigured show the divinity as of most unprepossessing countenance, usually deeply wrinkled and with a single protruding tooth.

Among the Mayan legends is one to the effect that although Quetzalcoatl was held in high esteem by millions of devoted subjects and followers, he brought down upon himself the animosity of the priesthood probably because he delivered his people from bondage to the ignorance and superstitions by which these wily sorcerers maintained their own fortune and dignity. They plotted in many ways to destroy him and at least on one occasion actually brought him to

the sacrificial stone. But his magic seems to have been greater than theirs and he was victorious over his priestly adversaries. The myth of the dying god is certain evidence of the presence of the Mystery ritual. Therefore, we seek in the legend of Quetzalcoatl for this all-important keynote, nor do we need to seek far, for the curious illuminations in the Vatican Codex reveal the whole story. Here are numerous representations of the god crucified and even with curious marks resembling nail wounds in his hands and feet. To quote again from Lord Kingsborough: "The seventy-third page of the Borgian MS. is the most remarkable of all: for Quetzalcoatl is not only represented there as crucified upon a cross of Greek form, but his burial and descent into hell are also depicted in a very curious manner." After forcing the lord of the underworld to pay him homage, Quetzalcoatl rises victoriously from the grave, thus perfecting in every part the mystical system which he had come to institute. At just what period in his life the crucifixion episode took place, we cannot discover, but, as in the story of the crucifixion of Jesus, the elements involved are metaphysical rather than physical and the date would be of no great value.

At this point the cosmic myth again mingles itself with what may be at least in part an historical account. We cannot tell just what connection exists between the Golden Age of Quetzalcoatl which crowned the allegorical story of the Toltec civilization, but we do know that the civilization itself, weakened by internal decay and the deterioration of moral fabric, was overthrown by other Nahua tribes led by the sorcerer god, Tezcatlipoca. This demon elected himself the adversary of Quetzalcoatl and determined to break the reign and power of the magician priest. At this point Quetzalcoatl seems to become for at least an instant identical with the Toltec nation itself and Tezcatlipoca and his two fellow conspirators with three tribes of Nahua barbarians. It is said, for instance, that Tezcatlipoca, assuming the appearance of an aged man, gained audience with Quetzalcoatl and as a physician prescribed a remedy for an illness which had befallen

the aged priest. The medicine which Tezcatlipoca gave Quetzalcoatl was in reality pulque, an intoxicating drink, which benumbed the senses of Quetzalcoatl. The story evidently intends to convey that the evil spirits drugged the Toltec empire and brought about its destruction through dissipation and intemperance.

Quetzalcoatl remained with the Toltecs until his empire was so demoralized by the schemings and plottings probably of his political enemies that it was no longer possible to maintain the integrity of the people. Feeling that the task which he had come to accomplish was ended and that there was no further good which he could accomplish for the Toltecs, Quetzalcoatl departed from Tollan to return to Tlapallan the mysterious "Orient" from which he had come. Departing from the city which he had elevated to dignity, he set out in his very advancing years for Cholula which was to be his first important stopping place. That his treasures should not fall into the hands of the demon Tezcatlipoca he destroyed the buildings which he had erected, hid his treasures and jewels in caverns over which he caused mountains to appear by magic. With a wave of his wand, in the words of Lewis Spence, he changed the cocoa trees into mesquites and ordered all of the birds of rich plumage and song to quit the valley of Anahuac and to follow him in his pilgrimage. Thus he left the land as he had found it—a desert—and his curse has remained upon it. His adversaries, seeing that he was rendering valueless the land which they were striving to steal from him, besought him to reveal before his departure the secrets of smelting, of painting and lapidary which he had communicated to his chosen people. But the god refused and continued his journey preceded by musicians who played soft melodies to cheer his weary footsteps.

In some accounts it is stated that Quetzalcoatl remained for twenty years in Cholula, others give a much shorter period for his stay. In honor of his presence there the great pyramid was built. From Cholula, in one account, he continued on to the shore of the Gulf of Mexico where he called to the sea and there immediately appeared above the water the wiz-

ard skiff of serpent skins drawn by dragons. Turning to his followers gathered upon the shore, the aged Quetzalcoatl made the prophecy that was to prove the future undoing of the Aztec empire. He said that in a later age he would come back and with his descendants establish the fifth great epoch which would bring with it the permanent paradise of which the Eden he had invoked by magic was but a taste. Then, stepping into his ship, he disappeared over the curved mystery of the horizon, returning to his sun-father who had called him back to the fabled land of Tlapallan.

There is also another account of the passing of Quetzalcoatl, which though entirely different also possesses much symbolic interest. In the Aztec mythology is described how the aged prince, Feathered Serpent, after his departure from Cholula, journeyed as far as Coatzacoalcos where he died full of years and honored for his wisdom. His body was carried in a stately procession to the high peak of Mt. Orizaba, where, as the multitudes gathered about it, it was consumed by a divine flame which descended from heaven as in the passing of Zoroaster, the Persian Fire Magus. As the flames surrounded his body, there appeared in the midst of the conflagration a bird of such magnificence that its plumage darkened the flames by contrast. It was the spirit of Quetzalcoatl ascending to heaven in the royal guise of the peacock.

Lewis Spence gives a still different account of the passing of the Feathered Serpent magician. He writes that Quetzalcoatl "cast himself upon a funeral pyre and was consumed and that the ashes rising from the conflagration flew upward and were changed into birds of brilliant plumage. His heart also soared into the sky and became the morning star. The Mexicans averred that Quetzalcoatl died when the star became visible, and thus they bestowed upon him the title 'Lord of the Dawn.' They further said that when he died he was invisible for four days, and that for eight days he wandered in the underworld, after which time the morning star appeared, when he achieved resurrection, and ascended his throne as a god."

That certain parts of the Quetzalcoatl legend have an astronomical interpretation is quite evident. The Mexicans had periods composed of what they called the binding of years. These bindings contained fifty-two years and constituted a cycle. According to traditions the end of the world would occur at the termination of one of these fifty-two year cycles, therefore this period was always marked with greatest solemnity and the new year was announced when the stars of the Pleiades passed the zenith on the fatal day. This passage promised an extension of fifty-two years to the life of the empire and during the period of Aztec supremacy human sacrifices were offered to propitiate the gods at this time that they might prolong the duration of the world. Quetzalcoatl remained in Mexico for fifty-two years (one of these binding periods) and, as has already been noted, the Spaniards also arrived on one of these psychological periods. Quetzalcoatl disappeared from the sight of men after the great fifty-two year festival at Cholula, journeying in the magical direction of all great Initiates—towards the east, his eternal home. Humbolt says that at the end of the fifty-two year cycle the Aztecs extinguished all their lights, a peculiar ceremony which the Druids performed annually. The Indians also at this period crucified a victim, believing that by this crucifixion they would gain a respite from the destructive powers of the gods.

In closing this article on the Quetzalcoatl myth, we would simply recall the form in which the god is worshipped, namely either as a man bearded and aged wearing a bonnet of quetzal plumes and riding upon a serpent, or else in his true hieroglyphic form as a feathered snake with rattles either coiled or with its tail raised in a defiant gesture. The worship of the serpent throughout the world is associated with the redemption of mankind through the serpent power moving in the spinal cord. This is the true wand of the magician through which the mysteries of divine magic are performed. Quetzalcoatl was both an instructor in these mysteries and also the very personifi-

cation of his own rites. There was probably more than one Quetzalcoatl, for his initiates and disciples assumed the name and symbols of their master. Hence the Aztec conqueror Kukul-Can should not be identified with the original myth but was an American Napoleon who conquered in the name of the god, bore his title as one of dignity, and built monuments in his honor throughout Central America, Mexico and the northern parts of South America. Quetzalcoatl was a god of peace but the Aztecs spread his cult with the sword, thereby following the precedent of nearly all great world religions. One cannot but be amazed in reviewing the traditions in connection with this remarkable occult allegory of the Feathered Snake and the culture for which it stood. Here in what is erroneously called the New World the occult forces of Nature were cultivated before Europe had emerged from a state of barbarism.

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Tarot Symbolism

THE NINTH NUMBERED CARD

L'HERMIT

9 L' ERMITE ⁹

The Pythagoreans discovered that the universe consisted of nine parts of which the first was the heaven or sphere of the fixed stars, after which followed the seven divisions or spheres of the planets and, lastly, the earth or ninth sphere. In order to create the perfect number or decad (10) they created a second earth which they called an antichthon. This new or second earth may be regarded in the same light as the tenth sephiroth of the Kabbalistic Tree or as an epitome of the whole world. By some systems this epitome would be man whom the Pythagoreans would thus define as moving in the orbit of the earth but as a world separate from the earth. First Deity, or "the heavens" as He was called, who contained all things within Himself as the superior man, was the tenth sphere. The little world, man, created in the image of his Father Heaven was also an epitome or compendium of universal principles bound into one body. Thus it may be said that not only is man in the world but that the world is also in man.

The ninth card will correspond with the ninth sephiroth or the matrix from which the man is born. Hence the association of the number nine with the

period of generation. The earth is the common mother of bodies even as wisdom is the common mother of the wise, for all natures are descended from similars and that which is similar produces that which is similar. Hence wisdom produces the wise, for wisdom is an intellectual wholeness. It is to the part what the mother is to the body, namely the substance of which it is composed, from which it is temporarily differentiated, and by which it exists. All natures are the individualization of universal quality, hence a wise man is not wisdom, for wisdom is diffused among all wise men, but a wise man is an extension of wisdom into the sphere of sense perception. Or a wise man may be termed a fragment of wisdom, more correctly, a fragment of substance from which the flame of wisdom is reflected. Virtues in general, therefore, as qualities are the origins of virtues in particular, as all particulars are suspended from generals according to both the Pythagorean and Platonic systems.

In viewing the ninth card of the Tarot we behold an aged man enveloped in a cape and cowl. In one hand he carries a shepherd's crook and in the other a lantern partly covered by the folds of his cloak. At the feet of the hermit is a coiled serpent and the sky behind is of a midnight hue. We instantly associate the hermit with the thought of a wise man. He is aged, which gives veneration, and with benign countenance, and there is the air of experience about him, intimating a fullness of life and thought. The gray cape is of the color of mind, for mind occupies the middle distance between the light of spirit and the darkness of matter and is therefore of a twilight hue. This gray cape also reminds us of the planet Saturn for Saturn is the highest of the seven spheres and the guardian of the gate which leads from his circle to that of the stars. The staff which the aged man carries is the shepherd's rod of Hermes and is the proper symbol of man's third leg as described in the riddle of the Sphinx. In this riddle we are asked what creature it is that first walks on four legs, then on two and lastly on three. Here is a true problem in Pythagorean mathematics, for the four legs not only signify

the period of infancy in which man crawls, but also the period of materiality when he depends upon the four elements for his support. In maturity he walks upon two legs which arcaneously signifies that he is a servant of the principle of the duad, namely that he thinks through comparison and depends upon opposites for estimation. In advancing years he leans upon his staff, therefore it is said he walks upon three legs, the three being the proper symbol of spirit, even as the two is the symbol of the mind and the four of body. It is also important to note that when 4, signifying the body, is added to 2, signifying the mind, and these also to 3, signifying the spirit, the result is 9, the whole number of man. When this man, who has grown upward from body through mind to spirit, becomes a perfect 9, he then becomes a new creature, no longer simply a sum of parts but a unit in its own right. This new unit is the antichthon, the second or new earth, for it is written that the old heaven and the old earth shall pass away and there will come a new heaven and a new earth. Heaven always signifying spirit and earth body, we discover that in the end all things shall be made new. In the Apocalypse it is written that in this new world there shall be neither sun nor moon but the Lamb of God shall be the light thereof. The sun and moon signify positive and negative or duality, but the Lamb, which is the first sign of the zodiac, is unity, the light of the Logos.

In his description of the Tarot Cards, Eliphas Levi speaks of this lamp as the ever-burning lamp of the wise man. This lamp is reason which, when it fails to illumine his surroundings, leaves the individual immersed in the impenetrable gloom of irrationality. The wise man not only reveals his light but also conceal it. The great truths of Nature cannot be promiscuously communicated to man when they lead only to abuses and excesses. Hence the lamp is covered as are all the mysteries of life. The serpent testifies to the reborn man and declares the hermit to be initiated into the deepest mysteries of the soul.

To the symbol, as it is generally depicted, we have added a small shield containing within it a five-pointed

star bounded by a square. This in itself is the symbol of the lantern—the star, the light of the soul; the square, the body. Here also are the five senses manifesting through the four elements and all the numerous combinations of occult matters which reveal together the mystery of the number 9. Nine is further the number of Prometheus and the Scapegoat of Israel, and of the Just Man whose death accomplishes the salvation of his people. Nine is the sacrifice, for it is body, and body must ever die if soul is to be liberated. Plotinus, in his essay on the Descent of the Soul, summarizes Plato's doctrine of man's wandering through the nine spheres of space and how in the ninth sphere he becomes man and in the tenth sphere soul. The heavy garments which the hermit wears have been bestowed upon him by the stars which have enveloped him in the mantle of body. This truth is also set forth in the Mithraic initiation ceremonies where the candidate is given a robe covered with stars and planets. In the Phrygian rites also the neophytes were given cloaks with the zodiac embroidered upon them. Although the average person cannot realize it, his body is the starry vestment referred to in the ancient Mysteries, for as the Deity is robed in his suns and planets, so man is enveloped in those bodily garments which are bestowed by the crystallization of the celestial influences.

The hermit, led by the serpent of wisdom, is seeking the path which leads back again to his Father's house and the pristine splendor of his new tenth and spiritual body.



A Word to the Wise

What would you do if a stranger came up to you on the street and, after an enthusiastic greeting, exclaimed, "My dear sir, will you accept the presidency of the International Steel Trust at an initial salary of ten millions a year?" For a moment you might be too paralyzed to think, but even before you could make answer your mind would have conjured up innumerable doubts and queries. The incongruity of the situation would be apparent. You might even blurt out, "But I am not qualified for such a position! I know nothing about the steel business!" At a moment such as this your common sense would come to your rescue. Something inside you would whisper, "Such things just do not happen."

Suppose, however, that this stranger was a dark and mysterious person with soulful eyes and that his proposition was concerned with metaphysical rather than physical things. If he should say to you, "My dear sir, I have chosen you from among all human creatures to become the possessor of a knowledge which will make you the richest and most powerful person on earth; in fact there is no mystery of the universe that I am not going to reveal to you in the very imminent future." At a moment like this would your intelligence sustain you so that you could reason the thing through and say again with a conviction born of common sense, "Such things just cannot happen"?

It is very difficult for the average student of occultism to dissociate philosophy from miracles and nothing short of a miracle of the first order would make

the average metaphysician as good as he thinks he is. Nearly all students of spiritual subjects are striving for what they term "illumination." They have no idea whatever as to what the word means, but sense that it is in some way associated with great return for small effort. Illumination is the point where work and travail end and the individual is supported forever on the universal bounty.

While the desirability of perfection is evident, the probability of it is exceedingly remote. The interval between the average individual and the *summum bonum* is indeed a yawning gulf. It is very tragic to see people cultivating the idea that they are within jumping distance of perfection when, in reality, it will take at least three jumps before they will reach common sense. Conceit greatly complicates human life and must inevitably result in discouragement and lost motion. We nearly all believe that we are spiritually successful even though most of us are physical failures. We cherish the fond hope that our divinity may dawn upon us at almost any moment. Some of us are foolish enough to spend a lifetime waiting for it to happen—and that is very foolish. Others, after what they regard to be a sufficient period of probationship, start out to make things happen. In other words, if illumination does not descend upon them, they go after it with a gun. Of course there is always a little problem as to just where to look for it, but then there is always someone with a helpful suggestion. Others who have not found it either are always ready to point out the way. Our "mystics" have revived an old game. It is no longer "who has the thimble," it is "who has the illumination"—where did they get it and how much did it cost?

It is very easy to prove something to an individual who already wants to believe it, so it requires very little persuasion to convince metaphysicians generally that the moment of their enlightenment is at hand. At this point enter the pseudo-Gurus, near-Initiates and perhaps-adepts who find it very profitable to tell very foolish people what they want to hear. Our modern

occultists are just reeking with "advancement" and it is a joy to hear what they were in their last incarnation! There is scarcely an important person in history who is not now incarnated in someone of no importance whatever—except to himself. The modern Avatars of Plato, Pythagoras, Boehme, Swedenborg and Hypatia, to say nothing of the incarnations of Christ, the Disciples, Apostles and all the Saints, are not, for the most part, an inspiring lot. These persons are well-meaning and they get a certain pleasure out of imagining themselves to be something in particular. The problem lies in the fact that after they have played at greatness for a little while they forget they are playing and take the role seriously.

All men naturally desire to know and also to achieve and this desire is perfectly normal, but unless common sense is employed in spiritual problems tragedy is inevitable. Just because we desire a thing is no proof that we are entitled to it. If we would be absolutely honest with ourselves we would realize just how little we are fitted for the high positions which we would hold. A wise man always takes a low seat, while a foolish man takes a high seat and has to be put down.

While on this subject we should analyze the substance of perfection. What does the average person regard as the privileges which perfection bestows? A sort of straw vote on the subject produces the following: People who are perfect do not have to work and cannot be contradicted. They may also do just as they please, regardless of how it affects others, and a genii is appointed to each one to insure that his slightest whim becomes a cosmic law. Of course people do not explain it just that way, but when the subject is all summed up it means just this. Possibly this is the reason why the "advanced occultist" hates work. He is terrified by the thought of those menial pursuits by which the less enlightened must insure their survival. "Spiritual" people, full of "consciousness," "realization" and "perfection" have many most annoying peculiarities. One of them is their delightfully naive

little way of grabbing everything they can get their hands on, on the grounds that they are being fed as with a heavenly manna. We know one person so full of "spirit" or something that he affirmed it to be a genuine privilege out of heaven to permit him to owe you money. Furthermore, being full of the Holy Ghost, he had absolutely no intention of paying. God's abundance took care of him at your expense.

Then there is that kindly soul so full of "illumination" that he could no longer defile himself by supporting his family; so he removed his shoes, cut off his pants at the knees, let his whiskers grow, and went forth to share his ignorance with the rest of the world. Nor should we forget that highly illumined woman who prayed that the infinite good would bestow congenial employment upon her. She refused position after position because they did not quite come up to her consciousness. We finally discovered that her idea of God-given employment was to be paid very well for doing absolutely nothing, with double wages for overtime. Why do "spiritual" people always live off of the efforts of just ordinary folk?

One person, on the very verge of cosmic consciousness, once told me that he would work, only that it disturbed his vibrations so. This same individual, however, does not seem to be perturbed over the vibrations of friends and relatives who have to support him. Nearly all religious people have a disregard for money and yet most of them will take any that they can get their hands on without effort. The "peace and power" motto is incomplete without the "plenty" tacked on the end.

The facts are simply these. The average individual's spiritual development is of such a comparatively low order that nearly all of his highest aspirations are concerned with the comforting of his physical state. There is precedent throughout history for the idle holy living off the industrious profane. The farmers and the merchants of every century have sweated their lives out supplying a rich clergy with the best of everything. But people who feel that they are spir-

itual also feel that they are entitled to the fat of the land, that they should be supported and petted, simply because of the privilege which their presence bestows.

The purpose of occultism in the first place is not to make man divine but to make him human. Every "occultist" feels that if he does not "get out of his body" after the sixth lesson he should have his money back. People work to see auras or to develop some kind of half mediumistic clairvoyance or try in some way or another to breathe, meditate or pray their way out of their ordinary human responsibilities. Phenomena are not the things which either philosophy or occultism are primarily concerned with. The first purpose is to *increase the merit and integrity of life*. *The directionalization of action to intelligent and constructive ends is the only important thing in life*. Without this all else must fail.

There is nothing more incongruous than to hear petty people talk about "big cosmic realities." We all desire to possess "occult powers" and we will work for them—that is, if we do not have to work hard. But very few people are willing to struggle along through the years developing poise, charity, kindness, truthfulness and generosity. These homely virtues are beneath the dignity of these "old souls" yet no one can be truly great without the homely virtues. No one can ever go higher than his lowest thought or be broader than his narrowest point. He cannot shuffle off his temperament and don virtues that are not his own.

Our so-called spiritual people just do not know what spirituality is, for they cannot know what they are not. They get spiritual success, which is simply *self-control*, mixed up with physical success which is *possession*. They get spiritual wealth, which is *wisdom*, confused with physical wealth—real estate and bonds. They get spiritual peace, which is the realization of responsibility well met, mixed up with physical peace which is immunity from bill collectors and nagging relatives. As long as spiritual qualities are confused with physical qualities the development has not gone very far. But a person will say, "If I attain to

the spirit, will not all these other things be added unto me?" The answer is very evident. Jesus, who is regarded as one of the world's few perfect men, had no place to lay his head; and Buddha, another of the world's immortals, had no garment but a shroud borrowed from a graveyard. The riches of the wise are not of this world for we can have "all other things added unto us" and still not be rich here because material qualities are so illusionary that they are not regarded as valuable enough even to be classified. Physical things are nothing in eternity but to little minds, dwelling in time, they are the one reality.

The current play, "Green Pastures," is not very far from the average person's conception of reality when it depicts heaven as a "fish fry."

Zodiakos

The Circle of Holy Animals

(Continued)

AQUARIUS

In a footnote to *Isis Unveiled*, Madame Blavatsky consigns the Brahanical deity Indra to the constellation of Aquarius. Sir William Jones writes that Indra as the king of the immortals corresponds to the Jupiter *conductor* of the Platonic philosophers. One of the numerous names of Indra is Dyupetir meaning the Lord of Heaven. No one can examine the similarity of the word Jupiter and Dyupetir without realizing the universal diffusion of the astronomical myths among the nations of antiquity. Indra is the chief of the eight genii presiding over the eight directions of the world, sometimes referred to as the eight winds. In the zodiac of Dendara eight hawk-headed genii support the celestial sphere. Indra was a god of thunders, winds and meteoric phenomena. The thunderbolt carried by the Tibetan lamas was brought to the high Himalaya country by the Lama Padma-Sambhava who, with it, routed the Bon demons who, so tradition tells, had terrorized Tibet into a state of sub-

jugation. This thunderbolt which Lama Sambhava brought had belonged to the god Indra who carried it as a symbol of his power in his aspect of Jupiter Elicius or the Jove of Electricity.

All of this brings us to the main issue involved. Aquarius is an air sign, and yet its name associates it definitely with water as does its hieroglyphic which is the Egyptian hieroglyphic for water. The sign itself is generally represented by a youthful person, sometimes male sometimes female and occasionally androgynous, either carrying a jug of water or else pouring the liquid from a pitcher or amphorae. In some of the older zodiacs no human figure appears; there is simply the water vessels. All the evidence points to one inevitable conclusion—the water of Aquarius is of an airy or heavenly nature. In the Greek system, Aquarius is Ganymede, the cup-bearer of Zeus. This the symbolism of the sign is tied up with the Grail mysteries of the later Christian period. The Holy Grail was supposed to have contained the blood of the Christ, or in simpler terms, the life essence of the sun. The water of Aquarius is therefore the "living water" of which it is written that those who drink thereof shall thirst no more.

Leo and Aquarius are linked together in the relationship of spirit and body, for Leo is the very sovereign sun itself and Aquarius is the universal psychical humidity or heavenly ether which carries and distributes the solar rays throughout the parts of the world. Ganymede carries the cup of immortality for even the gods must drink of the One Life if they are to endure. In alchemy there is reference made to a mysterious fiery-water, a sort of fluidic flame, and the eleventh process of the Philosopher's Stone which is called multiplication, or the increasing of things through the nurturing of their divine substances, is also assigned to Aquarius.

One cannot think about the thunder and lightning of Zeus without associating these phenomena with electricity. Here we have a substance both fiery and fluidic, a mystery which actually flows through the air, and is the very scepter of the Logos himself. The

parallel wavy lines which form the hieroglyphic of Aquarius should be regarded then as symbols of parallel lines of force rather than as water. The mysteries of electricity still elude us. While we have classified many of the effects of this force its actual composition is beyond our ability to comprehend. We realize that it is about us everywhere in space, that it contributes life to all living things, and motion to all moving things. There is even the possibility that everything which exists is simply a mode or mood of this electrical agent. If all things are not actually electricity they are of a certainty released into expression through its activities. Yet we can approach this wonder without any particular reaction of veneration. We live in an age when gods are dead and to our minds only blind forces remain. Yet the electrical agent of today is but the magical agent of yesterday and the sorceries from which men perished at the rack and gibbet less than three hundred years ago were not so different from the experiments now carried on in scientific laboratories all over the world. We pride ourselves that we have discarded superstitions and outgrown "the calamity of our forefathers, who, in addition to the inevitable ills of our sublunary state, were harassed with imaginary terrors and haunted by suggestions." Yet we should beware lest in our scientific zeal we throw away the substance with the shadow, discarding both the real and the unreal together.

Aquarius is ruled over by two widely different forces as expressed through the rulers of the sign—Saturn and Uranus. Saturn is scientific, statistical and conservative. Uranus is scatter-brained, progressive, and revolutionary. Both, however, have a scientific flavor for Saturn is orderly and mechanical and Uranus is inventive and ingenious. Aquarius itself is the most progressive and revolutionary sign in the zodiac. It stands for change, reorganization, humanitarianism and the general betterment of mankind. It encourages reforms, promotes benevolent institutions, patronizes science, inspires to exploration and research, is associated with publicity, education and the general reorganization of human affairs. As a human sign, that

is its symbol includes a human figure, it encourages the development of such sense perceptions and attributes as are peculiar to man and are not shared by the brute—abstract reason, morality, aesthetics and ethics. Philosophically it is eclectic; politically it is socialistic; religiously it is agnostic, and economically it is individualistic. As air is the element in which the sign particularly functions it is associated with aviation, radio and even the motion picture.

The dawning Aquarian Age, when for over two thousand years the sun will cross the vernal equinox in the constellation of Aquarius, has brought with it the tremendous impulse towards machinery and the worship of mechanistic concepts which are so evident in our modern affairs. The era of invention will continue until the close of the present age, over two thousand years from now, and during this entire period men will concern themselves more and more with the mysteries of space, time and other Einsteinian concepts. The possibility of communication with other planets will be developed, for Urania is the peculiar Muse of the stars. Astronomy will make vast progress during this age and needless to say astrology will keep pace with it, for astrology also is under the patronage of Uranus.

Revolutions both political and sociological are always inspired by Uranian impulses, as the horoscopes of France and the United States for their revolutionary epochs will demonstrate. During the Aquarian Age there will be revolutions in the field of thought for Aquarius, being an air sign, rules those intellectual vapors which the ancients conceived as flowing through the skull. The Aquarian Age will be one of utter progressivism and kaleidoscopic change. Needless to say such a period will be one of great nervous tension, with tremendous strain upon the nervous and vital resources of the individual. Before the end of this period there will be many and marked changes in the whole institution of civilization.

Uranus, in general, favors occult and spiritual subjects and it is a fortunate planet for those attempting the development of superphysical forces. During

this age men's minds will turn more clearly toward spiritual values and the value sense will be stimulated and balanced. It will not be an age of peace, however, for Uranus is not peaceful. All such concerns as she has dominion over are, like astrology, subject to innumerable vicissitudes of fortune. It will be an age of impulse and impulsiveness very often leads to disaster. Very few Aquarian persons, unless their charts are strengthened by other configurations, can control their impulses. They are attractive, vivacious people, usually with much breadth and geniality but lacking in depth and continuity. The age must be likewise for it will take upon itself the qualities which its ruler bestows. Saturn, which was assigned to Aquarius by the ancients, may under some conditions have a neutralizing effect but Saturn's rulership over Aquarius is somewhat problematic now that the new star has been found and placed in this sign. Very often the Saturnine qualities of Aquarian people can be traced to other configurations. Saturn may possibly be responsible for the consistency with which Aquarians are inconsistent, and it may also contribute something to the very strong and usually unwarranted opinions which these people hold.

One of the most hopeful signs in connection with Aquarian rulership of the world is that nearly all Aquarian types are dedicated to some ideal and it is the utter lack of ideals over a period of centuries that is more or less responsible for the present discord in human affairs.

The ALL-SEEING EYE

BEING A MONTHLY MAGAZINE

By

MANLY P. HALL

DEVOTED TO THE SEARCH FOR THOSE
FUNDAMENTAL VERITIES EXISTING IN
THE EDUCATIONAL SYSTEMS, RELIGIONS,
AND PHILOSOPHIES OF ALL AGES

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The EDITOR'S BRIEFS

With this number, Volume V of *The All-Seeing Eye* is complete and, as is customary with this publication, which is issued "once in a while," there will be an interim before any future volumes are printed.

* * *

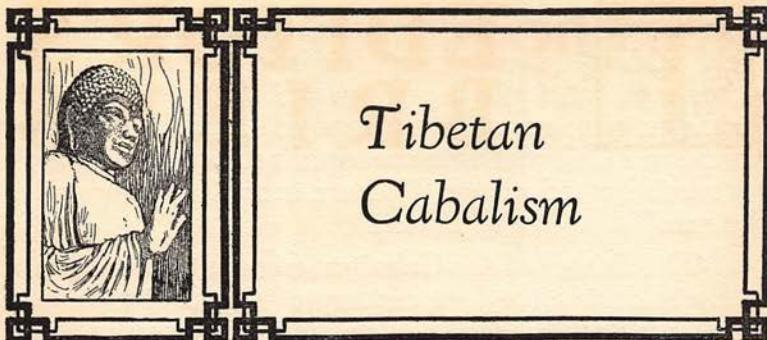
We wish to take this opportunity to thank the many friends whose subscriptions have made possible the publication of this work. We shall notify them at such future time as we may contemplate a continuance of this little periodical.

* * *

At the present time, we are devoting our energies to the preparation of an occult annual, through the medium of which we hope to renew our acquaintance with the present subscribers of *The All-Seeing Eye*. This annual—which will be called "*The Phœnix*"—will combine the elements of a philosophical journal with those of an art publication, and through its pages will be perpetuated rare pictures, symbols, and photographs. It will not be necessary to make any advance subscription for *The Phœnix*, as notice will be sent to every subscriber when it is ready for delivery.

* * *

For your kind support in the past we thank you and look forward to pleasant associations in the future.



Tibetan Cabalism

A critical comparison of ancient cosmogony myths reveals the various surviving schools of tradition as having been rooted in a common source. To a certain degree, each system complements the others, and a general understanding of all may be gathered from even a superficial examination of any one of them. The Mystery Religions of the modern world may be regarded as survivals of doctrines established and developed in previous racial cycles. Having been established prior to that confusion of tongues by which the human family was broken up into isolated tribes and clans, cosmogony myths were common to all such groups. Each in its own way perpetuated these metaphysical traditions, modifying and gradually obscuring the original doctrine by the divergence of racial individualization. With the passage of time, men lost sight of the common root of their knowledge, each presuming truth to be a divine revelation granted through the favoritism of their tutelary gods.

But even as Deity is undivided, though men cast lots for His favor, so spiritual truth is one inseparable body, though men may attempt to part it among them as the Roman soldiery parted the seamless robe of the Nazarene. Critical scholars in their search for the origin of human faiths and beliefs are forced to trace the primitive revelation from one nation to another until the thread finally disappears among the obliterated and nearly forgotten civilizations of the remote past. Thus a belief which has been a tenet in the Christian Church may be traceable to Roman avatarism which, in turn, was borrowed from the Greeks or

Persians, who learned it from the Jews, who were instructed therein by the Egyptians, who gained it from the Chaldeans, who borrowed it from the Hindus, who either received it from or imparted it to the Chinese. So the story goes until we are moved to agree with that slant-eyed Celestial who immortalized himself through his much quoted adage: "There is nothing new under the sun."

The School of the Cabalists came into prominence in Syria during the first century of the Christian Era. Some authorities say a little earlier, others a little later. All such reforms are primarily designed to clarify original issues; in other words, to discover the original meanings of obscured and disputed dogmas. The general term "mystic" has been loosely applied to all opposed to literal or evident interpretations of scriptural authority or tradition. Thus considered, the Cabalists were unquestionably mystics, and because they endangered the security of an ecclesiastical machine which supported a vast hierarchy, they were persecuted as individuals and ridiculed for the doctrinal aspects of their cause. Thus we learn that Simeon ben Jachai, the reputed author of *The Zohar*, was forced to hide in a cave where, with the aid of divine inspiration, he transcribed *The Book of Splendour*—the Cabalistic Bible. There is abundant evidence that Cabalism was of Asiatic inspiration, if not directly at least remotely, through Egypt and Chaldea. The religions of all mankind have streamed out of Asia where, separating and flowing in different ways, they have served the whole earth. In this late age, however, the members of these several branches consider it necessary to the maintenance of piety to deny all connection either with their source or the other streams which have risen from the same fountain-head.

From this brief preamble let us turn to a more specific consideration of the Cabalistic doctrines of the Jews as related to the metaphysical speculations of the Lamas of Tibet, as these speculations have been perpetuated in the Mahayana system of Buddhistic philosophy. We know that in the doctrines of the Cabala existence flows out from and is established upon an

ever-existing but unconditioned state, to which the term, "The Absolute," may be properly applied. This primordial and unchanging suspension of infinite force, this unacting action, unaging time, unthinking thought, unknowing knowledge is AIN SOPH—the utter homogeneity of the Syrian mystics. AIN SOPH is the Closed Eye, the God who is no God but precedes the Deity; the God who, unexisting, maintains existence and who, uncreated, supports creation. In the Tibetan systems, this Parabrahmic non-entity is referred to as *Adi Buddha*. Professor Rhys Davids declares that this being, Adi Buddha, or the primordial Buddha, whom he believes to signify primordial wisdom and infinite time, was devised as a symbolic figure in the tenth century A. D. Those acquainted with the esoteric elements of Buddhism, however, affirm that this being was recognized by the very earliest masters of the art; for Gautama Buddha himself says, "From the very beginning have I roused, brought to maturity, and fully developed the Bodhisattvas." In his valuable work, *The Buddhism of Tibet*, Austine Waddell declares that the theories regarding Adi Buddha have been in existence since the first century. To the uninitiated, he is the primordial God, but to the wise the primordial state or condition, which is not God but is that by virtue of which both gods and men are established. Adi Buddha, then, is the Absolute, the Closed Eye, and both Lamaism and Cabalism proceed, therefore, from the same hypothesis—namely, an Infinite in which the finite is suspended.

In the Cabalistic Tree, we next learn that the Infinite manifests in the midst of itself the primordial Being, which is the first and most abstract objectification of the eternal subjectivity of AIN SOPH. This first manifestation—Kether, or the Crown—is called the Most Ancient of the Most Ancients, the Long Face, and the Aged One. This is the first Logos—Mind, Son of Thought; Being from Not Being, Thing from No Thing, Numbers from Number. In the Buddhist system the correspondence is evident. Adi Buddha causes to shine out from itself a single ray of force and this ray is called Vajradajra, the first of the Buddhas or, more esoterically, the first of Minds, for in this sys-

tem all creations and all creatures are modes of intelligence descending in a concatenated line from the Mindless All whose very being is the substance of Nirvana. Vajradajra, being the eternal Buddha, sits meditating in the midst of space, his immense being faintly shadowed amid the eternal sea of the Infinite. Vajradajra as the eternal meditator, the being in whom all things are epitomized, the mind in whom all minds are centered, is existent but not creative. He is the first Logos which, in the words of Simon Magus, the Gnostic, "stood, stands, and will stand." It is not given to this one, however, to take the three strides by which the dimensions and worlds are established. Therefore, from Vajradajra there issues forth the Diamond Heart—Vajrasattva—the second Logos.

Following the central stem of the Sephirothic Tree, we discover that Tiphereth, the heart of the Heavenly Adam, is suspended directly from Kether and, descending into the third world, becomes the sun or fiery jewel which emanates from itself the seven gods of builders which, in the Tibetan system, are the Dhyanas, or Sons of Meditation—those who are created by the exercising of the contemplative power. In discussing this matter, nearly all writers refer to only five Dhyana Buddhas because the sixth and seventh belong wholly to the esoteric tradition as we shall presently observe. Brian H. Hodgson writes: "According to this system, from an eternal infinite and immaterial Adi Buddha proceeded divinely, and not generatively, five lesser Buddhas, who are considered the immediate source (Adi Buddha being the ultimate source) of the five elements of matter, and of the five organs and five faculties of sensation. The molding of these materials into the shape of an actual world is not, however, the business of the five Buddhas, but it is devolved by them upon lesser emanations from themselves denominated Bodhisattvas, who are thus the tertiary and active agents of the creation and government of the world, by virtue of powers derived immediately from the five Buddhas, ultimately from the one supreme Buddha. This system of five Buddhas provides for the origin of the material world and for that of immaterial existence. A sixth Buddha is declared

to have emanated divinely from Adi Buddha, and to this sixth Buddha, Vajrasattva by name, is assigned the immediate organization of mind and its powers of thought and feeling."

It will be well to analyze the latter statement to see why the author has been led astray by the exoteric blind. In the first place, he has failed to take into consideration that whereas man is as yet imperfect—for example, in the department of the sense perceptions, having but five senses—there is a sixth and a seventh latent sense perception yet to be unfolded which must, of course, have its correspondent among the Dhyana Buddhas. In the same way, there are two as yet unperfected vowels of the alphabet, and the ancients in their astrological systems used the sun and moon as exoteric blinds for two unknown planets. Hence the earliest Chinese and Hindu astrologers employ only five planets, the former referring to these as the five kings of heaven. "The number of Dhyani Buddhas or Chohans is indefinite," writes H. P. Blavatsky, "but only five are practically acknowledged in exoteric Buddhism and seven in esoteric teachings." It is amazing how these correspondences follow through the five yogas and the five chakras recognized in certain schools of oriental mysticism. If we turn again to the Sephirothic Tree of the Cabalists, we shall gain further information as to this peculiar arrangement. We see that from Tiphereth there immediately emanates Geburah, Chesed, Hod, Netzah, and Jesod. These are the five Builders who correspond to the five Architects of the Egyptians. Wide discussion has arisen in Cabalism as to the relationships between the planets and the spheres (or Sephiroth), due to the difficulty in determining the values of the ninth and tenth spheres. The Tibetan doctrine more or less clears up this difficulty. Microprosophus, or the Lesser Face, consists, according to the *Kabbala Denudata*, of the six Sephiroth from Chesed to Jesod, of which Tiphereth is the sun, or center. Here is the same story in slightly different language that we have in the Gnostic tradition, where the Demiurgus evolves His sons or planetary genii from out of His own nature.

The Dhyana Buddhas, the Sons of Meditation, called the Parentless or the primeval Monads from the worlds of incorporeal things, may well be regarded as the vortices, or *laya centers*, or vital points upon which the intellectual sphere is elevated. Are these not also the glorious blossoms referred to by Proclus which, descending from the divine nature, become the seven directions of the world, as in the *Sepher Yetzirah*, and the seven chakras or whirling wheels upon which the constitution of man is supported?

The next point to be carefully noted is that the Dhyana Buddhas are not terrestrial creatures but beings established in the substance of intellect. In Platonic terms they are the Ideas of the Seven Perfections, of which two must remain concealed. The names of the five known Jinas, together with the symbols with which they are associated by the Tibetans are as follows:

The first Dhyana Buddha is Vairachana. The mutra, or hand posture, is that of the dharma chakra, or the turning of the wheel of the law. He is seated upon a throne supported by a lion. His color is white, his element ether, and his symbol or insignia is the wheel with eight spokes. Because of his posture being that of the teaching, or turning of the wheel, he is regarded as the intellectual embodiment of the highest wisdom. In the Tantric banners he is placed in the center and considered as the chief of the Dhyanas.

The second Dhyana Buddha is Akshobyas, whose hand posture is that of the earth touching, or the witness, for Buddha laid his right hand with the palm inward on his leg, pointing towards the ground to invoke the earth as a witness for his integrity at the time of the temptation by Mara. This is signified in the Bhusparsa. This Dhyana Buddha is seated upon a throne supported by an elephant. His color is blue, his element air, and his peculiar symbol is the vajra, or thunderbolt. He is seated in the East.

The third Dhyana Buddha is Ratna, whose hand posture is called varda, or the best bestowing. It is the posture of charity, with the palm turned upward away from the body. The Buddha is enthroned upon

the back of a horse. His color is gold and yellow, his element earth, and his symbol the ratna, or jewel. He is seated in the South.

The fourth Dhyana Buddha is Amitabha, the Buddha of boundless love. His hand posture is that of Dhyana, or meditation. The palms of the hands rest over each other in the lap. Sometimes a sacred vessel rests in the palms. The throne of Amitabha is supported by the peacock, his color red, and his element fire. His symbol is the raktapadma, the red lotus, and he rules over the West, where his heaven is located.

The fifth, and last, of the Dhyana Buddhas is Amogasiddha, whose hand posture is that of the blessings of fearlessness, in which the right hand is held upward before the body, with the palm to the front. This Dhyana is seated on winged dwarf, or unidentified creature called shang-shang. His color is green, his element water, and his symbol the visvavajra, or crossed thunderbolt. He holds dominion over the northern corner of the world.

Thus are the five powers established, and in many Oriental countries figures of these Dhyanas, or their reflections in the lower worlds, appear incorporated into their prolific religious art. "These Dhyani-Buddhas," writes H. P. Blavatsky, "emanate or create from themselves by virtue of Dhyana celestial selves, the supermen Bodhisattvas. These incarnate at the beginning of every human cycle on earth as mortal men, becoming occasionally, owing to their personal merit, Bodhisattvas among the sons of humanity, after which they may reappear as Manushi (human) Buddhas. The Anupadaka (or Dhyani-Buddhas) are thus identical with the Brahmanical Manasaputra, the 'mind-born' sons."

Again Cabalism comes to our assistance, for we learn, according to the teachings of the Jewish mystics, that the jewels of the Sephirothic Tree are reflected downward through four worlds to become in the lowest temporal bodies. Thus the attributes of God in the first world become hierarchies in the second, sidereal bodies in the third, and human members in the fourth. The divine impulses, striking the various levels of man-

ifestation, evolve vehicles upon these levels. In the constitution of man, the ideas, or principles, of the Dhyanas may become sense perceptions; or in the world they may become races, in the constitution of the earth continents, in the solar system planets, and in the cosmos those abstract or divine substances which in the lower world manifest as the elemental essences. As these Dhyanas come into concrete manifestations, their correspondences appear within the sphere of our perceptions, for the sixth Dhyana will bring with him the sixth continent, the race, the sixth round, the sixth sense, the sixth element, etc.

Through their shadows, or manifestations, these Dhyanas are also the directors of the great world periods, or "ages," and all such divisions existing in it. They are also concerned with the substances of one of these five meditating divinities. It has already been intimated that each of the Dhyana Buddhas caused to issue out of itself a Bodhisattva, or spiritual entity, which is an aspect of itself. These Bodhisattvas are collective objectifications of the subjective Dhyanas. In the active labor of creation these Dhyanas, in order to accomplish the molding of the several orders of life, project shapes or personalities which they overshadow. These overshadowed entities exist on several planes simultaneously and through them the forces of the Dhyanas are manifested. Thus, in one sense of the word, the first root race upon the earth was a vahan for the first Dhyana Buddha. Therefore, the root race as a whole might be regarded as a Bodhisattva, or body, for the expression of the wisdom of the Diamond Heart. Because it was established in wisdom and by wisdom, the first race could not perish from the earth. At the end of the first race, Vairachana incarnated as Samantabhadra, and was released in the form of the first Manushi, or human Buddha, Kraken-Chandu. The second Dhyana Buddha, Akshobyas, at the end of the second root race, incarnated as Vajrapani, and was released as the human Buddha, Kanaki Muni. The third Dhyana Buddha, Ratna, at the end of the third root race incarnated as Ratnapani, and was released

as the human Buddha, Kasyapi. The fourth Dhyana Buddha, Amitabha, at the end of the fourth root race, incarnated as Avalokitesvara, and was released as the human Buddha, Guatama. The fifth Dhyana Buddha, Amogasiddha, will incarnate at the end of the fifth root race as Visvapani, and will be released as the human Buddha, Maitreya.

When we consider the background of Guatama in this system, we find his descent from Adi Buddha through Vasjradara and Vajrasattva as follows: He is from the Dhyana Amitabha, the lord of enlightened love, whose western paradise is open to all who have achieved to virtue and integrity. His Bodhisattva aspect is Avalokitesvara, from which has been derived the Kwannon concept of mercy, for Avalokitesvara is the original of the Japanese Kwannon and the Chinese Kwan-yin. The Dalai Lama of Tibet presumes to be the incarnation of Avalokitesvara, which reminds the careful student that the Bodhisattva aspect did not cease when Guatama became perfected as the Buddha. This is because Guatama simply represents the personality in whom the Bodhisattvic forces were perfected. These forces are universal and will remain throughout the kalpa.

Returning once more to our Cabalistic problem, we find the universe upheld by the warp and woof of the divine names, even as the Tibetan world is upraised upon the crossed thunderbolts of Indra. These divine names are but another way of identifying the states or conditions which in the Buddhistic system are Dhyanas and Bodhisattvas. Zen, the highest form of Buddhistic tradition, assures us that all this concatenation of divinities but symbolizes modes of mind moving through the diversity of the phenomenal sphere. Whenever we assume a mode of mind, that mode becomes incarnate in us. The universe is upheld by five major modes which, manifesting through the planes, produce an infinitude of complex effects. It would probably be more correct to say that there are seven modes of intellect, for the two invisible and unknown are also actually in manifestation, although we do not respond to their impulses consciously at the present

time. Cabalism perpetuates this idea in its analysis of the origin of man, who is regarded as an epitome of the four worlds and the forces moving through them. In the Cabala, all manifesting particulars are suspended from invisible archetypal generals. Thus man as an individual creature is suspended from man as a collective idea. The Dhyana Buddhas are collective ideas manifesting through their Bodhisattvas—collective thoughts or minds—which, in turn, are revealed in physical life collectively through the racial brain and individually through highly evolved types, of which the highest in each case becomes the Manushi Buddha, or the human vehicle through which the law is released into expression. The order is, therefore, first an idea, then a mind to contain it—unscientific in order but in philosophy ideas come before minds, otherwise there could have been no mind. Being still abstract and invisible, minds are, therefore, centers of activity upon the plane of objectified intellect even as ideas are centers of force upon the plane of subjectified intellect. As idea manifests through mind, so mind, in turn, becomes temporally represented through brain. Thus Gautama is the brain of Avalokitesvara even as Amitabha is the idea. It would be a mistake, however, to consider that Amitabha, the boundless idea, should have no manifestation other than Gautama. Everything passing through the fifth of its seven states is manifesting the Avalokitesvara forces and is under the control of that ray.

Thus throughout Nature, from the highest to the lowest, forms are manifesting formless impulses. The first of the Dhyanas—wisdom—manifests through the square of the remaining Dhyanas, even as mind in man manifests through the four bodies contributed by the elements. The analogies throughout the system are perfect. When we come in the Cabala to the tenth, or lowest, jewel, we discover it to be quartered to symbolize the elements. The last branch of the Sephirothic Tree, therefore, is precisely the same in its appearance as the Tibetan Mandala of the world. Or, again, the rabbinical garden of Eden, which is quartered by the four symbolic rivers.

An understanding of the metaphysical elements of Buddhism can only result from a knowledge of the framework of the system. We can summarize it in this way. From that which is eternal—Atma—issued Buddhi, the Link, and Manas, the Diamond Heart. From Manas, or mind, come forth the seven meditations, or thoughts, of which five have come to be known and two remain concealed. Upon these thoughts all creation is established and the reactions or reciprocal relations of these thoughts produce the complexes and reflexes of life. In every case the pure thought, or meditation, comes to the rescue of the confused condition. The heterogeneity arising from the blending of divergent modes is clarified by the periodic appearance in each of the seven ages of the pure thought of that age; which thought, embodied in a perfected mortal, releases the age from bondage to confusion and error. When the seven thoughts of the Eternal Thinker have been released to their primitive state of suspension above action, then the Diamond Heart will cease to feel or know the seven Dhyanas, or modes of intellect. Instantly these will cease and the heart itself will retire into the eternal meditating Buddha, who, in turn, will be absorbed into the Absolute state. Nothing is real but Adi Buddha, and all existence consists of conditions arising from the various forms of ignorance of this fact. The Buddhas are established to correct through their teachings and lives those forms of ignorance which cause man to forget that the universe is composed simply of thoughts and dependent for existence upon the directionalization of the wills of the seven Dhyanas whose meditations, reflected into every atom of space, establish the inevitability of the septenary law in Nature.

Progress

A KFI Radio Talk

The modern world feels that, though its sins may be many, it has at least the virtue of being progressive. We worship progressiveness. All life is a mad effort to anticipate tomorrow. We sacrifice leisure and comfort and the integrity of our actions to an insane notion of efficiency and modernity. We point with pride to our accomplishments, assuring each other that never before in the spread of time have such up-to-date and progressive peoples existed upon the earth. There is pity for the ancients who never knew anything of the marvels of the twentieth century; and there is in all so much boasting that the time has come to examine more critically the merits of the case and to analyze the substance of this progress which we so proudly trumpet. Before we can determine the degree to which we have actually advanced, we must come to some understanding as to the meaning of the word *progress*. We like to consider the word to imply actual improvement. We do not wish it to signify the increase of amount but rather the increase of quality. Progress should reflect the achievements of the race as those achievements are concerned with permanent betterment and increasing good.

We should realize that the world grows old but that men grow up. Progress is not in the world but in men. Growth is not in the time that passes but in the man that improves during that time. We are prone to consider progress as being measured by wealth, position or power. National integrity is evidenced by armament and the resources of the government. This is an erroneous standard of judgment. Progress is not determined as much from the increasing complexity of the outward state as from the increasing serenity of the inner state. When we find ourselves enjoying (or, in some cases, suffering from) the numerous improvements and complications of modern civilization, we are apt to interpret congestion and competition as symbols of growth and culture. When asked for proof that we are nobler than past ages, we

are apt to victoriously elevate a self-turning waffle as proof that we have surpassed all previous standards of accomplishment. We point to the great steel shafts which are thrown skyward by modern engineering skill. We listen to the rumble of the subway or watch the pandemonium of the curb market, regarding such phenomena as evidence of our superiority. Worshipping, as we do, the work of our own hands, we gaze down upon a great city spread out over the plains and sense in the teeming millions that labor together in a beehive of industry a new standard of progress. It is natural to assume that when we can mass together a great city, linking its furthermost part with an antenna of wires and tubes, we have accomplished the major purpose of human destiny.

These are the types of achievement advanced as evidence that we have outgrown the pastoral existence of our predecessors. Man no longer communes with dryads in shade dgroves, but struggles for existence amid the bustle and confusion of his great economic experiment. There is little time for cultural improvement and small reward for high intellectual prowess. Progress is not in this direction but rather in the direction of great factories ruled by an amazing efficiency by which men are reduced to cogs and pivots in a huge mechanistic scheme.

Civilization is demanding more and more of the individual. Like the horrible vampires of mid European fancy, efficiency and progress are sucking the life blood of the individual. Security no longer exists in any department of life. There is no assurance whatever that man will be protected and, like hungry buzzards, we sit watching each other, ready to gobble up the substance of our fellow creatures. From the panorama of this modern temper we are forced to the conclusion that while we have irritated and annoyed ourselves into a state verging upon extinction, we have not actually accomplished nearly so much in true progress as we believe or would like others to believe.

In our search for the evidence of true growth, we should, therefore, turn to the individual and discover, if possible, in what respect he has increased since those ages ages which he now regards as primitive. For the

most part, such comparison is extremely disappointing; for, using integrity as the standard of progress, we discover that the average person has gained very little ground. For the most part, we are afflicted with all the vices that bore down so sorely upon earlier races. We are not only as vice-ridden as they, but our delinquencies are more flagrant and disastrous.

We have solved very few of the great problems that confront humanity. Crime, for instance, has been greatly multiplied by the disastrous environment created by present-day congestion and selfishness. The moral code shows very little improvement and from the physical viewpoint, there is a decided loss. Civilization renders life more unnatural and in the presence of continued artificiality, the human mind soon loses the capacity to sense and appreciate integrity. Progress must always be determined by an analysis of the inner disposition of the individuals involved in the comparison. We only progress to the degree that we increase in integrity, constructiveness, and well-being. Progress is measured by well-being and only that truly contributes to progress which contributes to well-being. The well-being of one individual depends utterly upon the well-being of the rest, and that which is the greatest good to the greatest number must always be accepted as the greatest good.

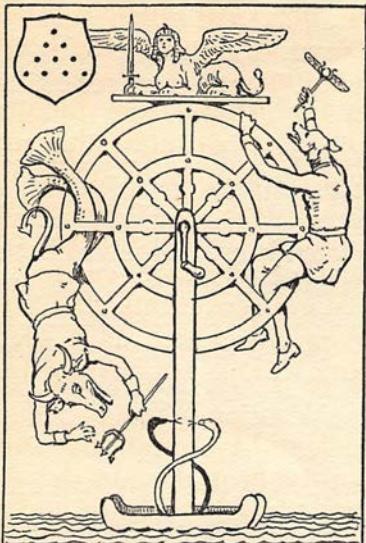
Accepting the well-being of the individual as the criterion of all progress, it is easy to see that we have sacrificed this well-being upon the altar of exploitation and self-interest. Our civilization is primarily concerned not with the well-being of the individual but with the selfish gratification of the whims of the few. Civilization is not honest nor does it reward honesty, but convicts it of foolishness. Progress, therefore, has been murdered to concepts of greed and gain. Our so-called progress is purely illusionary, having no more substance than a dream—the dream of self-centered men committed to the task of accumulating at the expense of others. Today man's well-being is not as well protected as it was a few thousand years ago. We heard a little story the other day about an American Indian, which shows the regard of a very ancient people for modern attitudes, a people whose civiliza-

tion we despise as one of the things we have progressed out of. Someone said to this Indian, "Did you red men not use to scalp your enemies?" "Yes," replied the warrior with dignity, "but we never skinned our friends!"

This wild struggle for power, this continual desire to lift oneself at the expense of the rest, this utter disregard of the lot of others, this nonchalance with which we exploit our best friends and deceive those to whom we are indebted for the best things of life—such evident decay in the moral fabric of a people can never be regarded as progress. For this reason, it is very evident that as a race we have grown more slowly than might appear from a consideration of our outward actions.

True growth is measured by the development of the heart and the mind. The heart of the average man still beats to the same rhythm as that of his distant progenitor who fought for the fulfillment of his desires with a stone axe or bone spear. We all know when true progress is achieved, because with it comes peace and understanding. Progress will release man from the burden of economic monstrosity which he calls culture. Progress will bring with it new standards of human relationship, not oppression in any form but the real co-operation of all the parts of society to the service of the whole. With true progress wars and conflicts will cease. Nations will not be at enmity one with the other nor will the race be forced to support the heavy burden of armaments.

Progress is not measured by cruelty but by kindness. It is heralded by friendship and man's union in purposes for the common good. Progress is temperance, self-control, and the directionalization of forces and resources to the beautification of the world and the perfection of man. This new vision of progress has come to us from those ancient times which we call barbaric. Then, as now, men longed for and sought after better things and fuller accomplishment. Progress is but an empty word until it is manifested in the world of affairs through honest weights and measures and unselfish service to the common good.



10

LA ROUE DE FORTUNE

Tarot Symbolism

THE TENTH
NUMBERED
CARD

THE WHEEL
OF FORTUNE

With this article we must bring to a close our brief study of the major trumps of the Tarot deck. It may be remembered that, according to the ancient system, all compound numbers can be reduced to the simple digits by a process called Pythagorean reduction. Thus, 35 would become 8 by adding the individual numbers and considering their sum as symbolic of the original figure. It follows, therefore, that all the trumps can be reduced to the first ten; for, as in Freemasonry the higher degrees are simply symbolic amplifications of the Blue Lodge, so the first ten of the Tarot major trumps are the foundation of all that follows.

The Wheel of Fortune (or The World, as it is sometimes called) reveals a contrivance somewhat resembling the 8-spoked wheel of Buddhist philosophy. The wheel stands in a small ship floating upon water, which reminds us of the old premise of Thales that the world itself was a vessel floating in the sea of eternity and supported by the etheric waters of space. In this card we may consider the sea to represent universal Nature in its diffused state as space, or the matrix of

creation filled with the amniotic fluids of chaos. Upon the surface of this sea in the card floats the ark, or *argo*, which to the philosopher signifies the Logos, or the individualized and objectified creative expression. It is written in the Kojiki—the Japanese Book of Creation—that the gods brought the earth into manifestation by stirring the waters of space with bamboo rods or reeds. When they lifted these from the water, bits of mud clinging to the ends of the rods drifted backward to the surface of space, causing an island to be built up. This island represents, of course, the spiritual nature of the world, which as a sacred ship bears within it all living things, supporting them upon the surface of chaos.

It is written in the ancient Mysteries that Noah caused the body of Adam to be brought into the Ark, where it was worshipped as a symbol of life and the covenant between the Creator and creation. Hargrave Jennings is of the opinion that a phallic stone was employed as the symbol of Adam and of generation and the establishment of living things upon the earth. Thus we find a great pillar rising out of the Ark, supporting at its upper end the wheel of the world, whose seven revealed spokes and one concealed are representative of the seven Elohim or gods, who are the children or outpourings of the Protagonas, or First Man.

The wheel also consists of three major parts—the hub, the rim, and a middle circle half way between them. The hub is the supreme world upon which all things rotate. It is the very nature of the objectified Logos himself through whose permanence all impermanent things are sustained. This is the immovable axis of the sun about which its two outer shell-like globes revolve, one upon a vertical and the other upon a horizontal axis. The circumference signifies what the Pythagoreans termed the inferior world, or the elementary creation; and the inner circle between the hub and the circumference is the superior world of the Greeks, the abode of celestial dæmons and terrestrial gods. Thus, the world in its three departments suspended from (or, in this case, elevated from) the very

nature of the Logos itself is a vast chakra or spinning wheel of force, a center of consciousness and intelligence in the universe—one of the numerous shining beads upon the thread of space.

There also rises from the Ark the two serpents, under which form, according to the Persian myths, Ormuzd and Ahriman contend for the world egg, or the astral soul of creation. The presence of the two serpents—the white signifying light and the black, darkness—reveals to the observant that the whole vertical column with its wheel is but an amplified form of the caduceus of Hermes. Hence the vertical column supporting the wheel becomes the spine, which, as a channel for the moving cosmic fire principle, is the support of rational life.

Two creatures are moving upon the spokes of the wheel. The one upon the right is Anubis, the guardian of souls and the Egyptian symbol of mortal, or human, mind. Anubis, who has the head of a dog, climbs up the wheel, holding aloft a winged scepter as the symbol of aspiration. On the opposite side, Typhon, the destroyer, emblematic of the animal propensities and the elemental forces of Nature, is falling backward into chaos, of which he is the manifested principle. The wheel with its ascending and descending figures signifies that as mind ascends to take dominion over the processes of life, disorder and destruction are overcome, the genius of matter falling as the genius of mind rises. At the top of the wheel is a seated sphinx holding a sword and with outspread wings. Several authors have interpreted this sphinx to symbolize equilibrium or the balance of all the forces of Nature. A more careful investigation, however, reveals that the sphinx of Oedipus is the proper symbol of illusion, which will destroy all incapable of answering its riddle. The whole sphere of Nature as man knows it is but a shadow of reality. The circumstances of temporal existence are transitory and unreal. In fact, we live in a phantasmagoria of distorted incidents and conditions. Like Oedipus, each must, therefore, face life and answer its riddle. If we answer the riddle wrongly, we are destroyed; if we answer it correctly, for us the illusion destroys itself. Hence, it is not

sufficient for us to regard the sphinx as the keeper of the gates of mystery. We should realize that for which the sphinx stands and learn that illusion itself is the keeper of reality; for between every man and reality intervenes the illusionary sphere with its numerous fantastic unrealities. Crowned with the sphinx, the Wheel of Fortune discloses that the entire wheel itself is an illusion, with good and bad but terms. Sustained upon the surface of space itself, creation never entirely regains its own reality until it returns once more to its space-consciousness.

To the older symbols contained upon this card we have added the pyramid of dots which was the symbol of Pythagoras for the world. This world consisted of one spirit, or life, which manifested through duality and created the three worlds, which in turn are revealed physically through the four elements. As the early philosophers maintained that in the *tetractys*, or the ten dots, is contained the entire wisdom of mankind, so this wheel sets forth to the informed the entire riddle of life.

In passing, we would like to say for the other major Tarot cards that their full number—22—indicates the 22 orders of Chaldean letters which became the basis of the Hebrew alphabet. In addition to the major trumps, there are four suits of minor cards, each containing fourteen cards and revealing through their symbolism the whole cabalistic arrangement of creation. The four suits of the minor trumps are the four worlds of the Zohar through which the shining splendor of the Creator descends to be finally manifested in the forms and elements of the physical universe. Each of these suits consists of ten numbered cards, which are the sephiroth in each world, or the four trees of ten blossoms each which are reflections of each other, the higher into the lower. The four court cards in each suit are the four letters of the Sacred Name again shadowed into the four words.

When the minor trumps are considered in connection with the major trumps, it is possible so to lay out the cards that the entire system of spiritual progress can be discovered. According to this arrangement, the Fool—or unnumbered card—becomes the

neophyte, the soul searching for initiation, who wanders through the maze of the other cards as through the labyrinth of some Mystery temple. It will be noted that the figures which we have added to the lesser trump cards have been chosen consistently. To the suit of the Coins we have added a series of cubes, these cubes revealing the plane upon which the suit functions. To the suit of the Cups we have added a lozenge-shaped halo, which again reveals the cabalistic import of the cards. The suit of Scepters has received a triangle and the suit of Swords a *crux ansata*. Thus a cipher alphabet has been devised, based entirely upon cabalistic keys. The combination of the various cards within each other gives a clue to the sequence of the symbols, and those seriously interested in the study of the Tarot will do well to analyze this sequence carefully.

In connection with the Tarot, as well as nearly all such devices, it should be remembered that the information which they apparently reveal is not really in the cards themselves but in the individual who uses them, the cards serving simply as focal points for the attention—elements of concentration through which the natural intelligence of the student can be released into expression. The pictures invoke thoughts, thus stimulating the mind and bringing into objective expression ideas which might otherwise remain latent throughout life. Plato was right in affirming that learning is simply remembering. If we can stimulate the inner faculties to the degree that they will bring to our objective attention a small part of the accumulated wisdom of the ages, we shall discover ourselves to be very wise indeed: The Tarot cards were scientifically designed to stimulate the inner intellectual faculties. They were to draw forth from the most secret recesses of the heart and mind the truth that had been stored there for uncounted ages. It is, therefore, much better for a person desiring information to seek it within himself, to search for it within his own soul than to ask others to inform him directly. We are not enriched by that which is given to us but rather by that which we discover through the activity of our own faculties and perceptions. We grow through effort and the effort

to release thought results in the perfection of the equipment of thought.

For hundreds of years numerous students of mysticism have pondered upon the secrets of the Tarot. They have grown wise for their efforts. The Tarot cards are simply a stimulus to creative imagination and analogy. They invite us to use every atom of knowledge we have in the interpretation of their cryptic riddles. If we accept the invitation and apply all our resourcefulness to the task, we shall probably be pleasantly surprised to discover that we know a great deal more about the mysteries of life than we ourselves realized. Of course, we may think that the cards revealed it and that from the little pieces of pasteboard we gathered the priceless facts. If this is what we choose to believe, it is of little importance. The fact remains that we have made new applications of thought. This alone is important.

SPECIAL DECK OF TAROT CARDS

Tarot (playing) cards, introduced into Europe by the victorious Knights Templars who had been instructed in their mysteries by the Arabians, were a part of the Rosicrucian and Masonic symbolism of the Middle Ages.

In ancient times, books were not bound or sewed; they consisted merely of loose leaves confined by cover boards on top and bottom, and bound round with cords. Thus, the 78 cards of the Tarot deck represent the leaves of some sacred book of the ancient pagan world.

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Initiation

It seems that in disgust the gods have girded up their loins and departed. At least they do not commune with men as freely as they did in ages past. Ruined temples and an equally ruined priestcraft are all that remain of a splendor almost inconceivable to this prosaic era. The oracles are silent, the sacred groves are deserted and the modern representatives of things spiritual engage in endless wranglings and controversies over jot and tittle. From the high pinnacle of our enlightenment we gaze down with patronizing sympathy upon those poor benighted heathens who were insane enough to reverence and cultivate the beauties of life and were even so stupid as to consider honesty a virtue. Of course, we do not use so many words but these are the inevitable implications on such subjects. Action reveals belief and no belief is real unless the actions which it inspires are consistent with its own substance. Thus if men really believed in virtue, they would be virtuous; if they really believed in wisdom, they would be wise; and if they really believed in honesty, they would be honest. When a belief is so weak that it cannot impel action consistent with it, it has ceased to be even an abstract notion.

There is never a time when idealism is actually extinct; there are always dreamers, some with vision, others only visionary. Of that small minority which does the thinking for mankind there are quite a number who look forward to better times, a much smaller number who work towards better times, and a handful

who through their spiritual development actually have realized better times as far as their own lives are concerned. By realizing better times we do not mean that they have necessarily accumulated much of this world's goods but rather that they have released the gods within themselves and enjoy the greatest of all treasures—peace of mind.

Students of metaphysics read marvelous accounts of the old Mystery temples in which amidst solemn splendor qualified candidates were raised into the light of truth. We would all like to join in the solemn processions, bearing aloft the standards of our gods; we would like to hear the instructions given to the new initiates by the gloriously robed hierophant of the Mysteries. Great would be our joy if, Apulius-like, we could be carried through the elements and be brought face to face with the immortals. With the untrained mind it is but one step from a fancy to a fact. The student reads of initiations far into the night, in sleep he dreams of them and in the morning awakens convinced in his own mind that he has experienced a divine adventure. Those who dream of initiations to come and long for that day when for them the heavens shall open and the mysteries of the soul be made clear, nearly all overlook a very important part of initiation rituals. In all such great systems as the Orphic, the Eleusinian, or the Mithraic, the ascent of man into the house of wisdom is preceded by his descent into the subterranean chambers of darkness, despair, and death. Years of suffering and preparation, hazards dangerous to life and limb, tests of the most exacting kind must be successfully passed by those who desire more knowledge than that which was the portion of ordinary folks.

The Druid neophytes of Britain and Gaul were sent out to sea in open boats without rudder or oars, left to the will of Providence. If they were not drowned they were accepted as favored by Deity. In the Mithraic initiation, the neophyte was given a short and inadequate sword and sent alone into the darkness to fight wild beasts. In some of the Cretan rites seekers after truth were left to wander for days without food or water in subterranean labyrinths where mon-

strous apparitions appeared to them and tested their courage at every step. Machinery has been found under the Egyptian temples which reveals that the priests employed many mechanical devices to increase the hazards of the initiation rituals. Thus an unwary victim might suddenly find the floor open beneath him and his body hurled downward onto the upturned points of spears. Artificial torrents were loosed upon him to batter his body against the cavern walls, or in chambers especially prepared for that purpose the walls would suddenly burst into flame forcing the neophyte to actually dash through sheets of fire or else be burned alive. Through all these tests those who aspired to the higher truths were expected to remain calm and poised, to reason out their courses of procedure, and escape the pitfalls by the sheer force of intelligence, courage, and perseverance. Such as accomplished this were regarded as fit custodians of the spiritual secrets of life.

How few modern seekers could cheerfully undergo such trials. All too many who claim to be "highly advanced" are incapable of surmounting the slightest obstacle or facing with equanimity the least discomfiture or disappointment. Utterly lacking the stuff of which greatness is made, these persons look forward to speedy enlightenment, or even affirm that they are already of the body of the elect. We must agree with the elemental whom Shakespeare makes to say, "What fools these mortals be!"

It is true that the old temples with their subterranean horrors are gone, but new temples have arisen just as vast, in many ways just as great, and certainly fully as horrible. While life itself goes on, the Mystery Schools will continue, but the methods by which candidates for spiritual enlightenment will be tested differ with each civilization and are modified to meet the needs of every age. About us now rises a great and mysterious structure; we can call it the Temple of Civilization. Civilization, like all sacred structures, was built up by men in service to an ideal, or possibly more correctly, in bondage to an idea. Our world rises up about us, a gloomy mystery of labyrinthine in-

vvolvements. Like the Mystery temple, there are beautiful rooms above and terrible dungeons beneath. Its outer parts are gilded and adorned according to our noblest manner, but its foundations are being eaten away by dark creatures of the earth and by the evils which men have cultivated in their quest for profits. Here is the new temple of initiation where every day souls are tested as to their greatness and integrity and where the gods of tomorrow are fighting the wild beasts of today's injustice and perversion. The new ritual is fitted for the new age.

No circumambulating priests with lighted tapers, no invisible voices chanting hymns to strange gods, no glory, no jeweled crowns and pleated robes; not much left in romance but an abundance of facts in the temple of modern initiation. The ladder still leads upward to the stars, man can still achieve his immortality, but the artistry and picturesqueness of the ancient religions have gone. Then, alas, we make a most unhappy discovery. We find that men are so interested in robes, crowns, and processionals that they practically refuse to be good without them. Some even confess that it was the pomp and not the virtue they were interested in all the time, and that they can see no great reason for inconveniencing themselves unless they be rewarded with a good measure of applause. Possibly men can fight tangible adversaries in the dark better than they can oppose intangible ones in the daylight, but the fact remains that many who would go out and slay lions for the glory of God—and their own as well—will not be honest, generous or forgiving in their daily community existence.

At the present time we are living surrounded by karmic circumstances which we have created by our own actions and from which we are supposed to receive a liberal education, and an education in liberality. A tower of Babel built by greed and held together by crime is perilously near a collapse. The heyday of ulterior motive has passed as far as our civilization is concerned, and unless we make drastic efforts to correct the present evils our days are numbered. The depression is the direct result of human selfishness as

expressed through speculation, graft and fictitious values, abetted by many lesser ills. At this time those who believe that through study and thought they have come to a little better understanding of the laws governing life are faced with an opportunity to prove their intelligence by meeting the present condition in a truly philosophic spirit. Here is a great initiation, one of the greatest that the chemistries of life have ever precipitated. There must be a division of civilization. That part which has courage, integrity, and vision will go on to become the forerunners of a new race; the rest will vanish as have the races that went before. Can the philosophically minded individual take the present conditions and use them as opportunities for growth and rational achievement? The test of philosophy is its sufficiency in time of adversity, for to those who actually possess spiritual insight there is an ever present contentment and realization of good that are utterly independent of possession. The neophyte in the modern mystery is armed with the short sword of a little wisdom and launched into the darkness of an irrational world to fight the instincts of possession and selfishness. Having overcome these, the candidate has passed a real initiation test just as surely as those in the caverns of the Mithraic Mystery. Our present financial crisis, revealing as it does the decline of our individual and national integrity, is not only a calamity; it is a supreme opportunity. Never has there been greater incentive to a betterment of the general condition and those who meet the present crisis according to the highest standards which they know must be the forerunners and pioneers of a better order of things to come upon the earth.



Zodiakos

The Circle of Holy Animals

(Continued)

Pisces

The sign of the two fishes, which closes the Circle of the Holy Animals, has been associated by both astrologers and philosophers from time immemorial with the concept of the ending or summing up of life and the world in their various aspects. The Egyptians recognized this constellation as signifying the end of the world, at which time all things would be dissolved in a great deluge or oblivion. To the Chinese, the twelfth sign also represented the periodic inundation of the world by means of which the way was prepared for a new beginning of life upon the planet. By the Hindus, Pisces was associated with the Kali Yuga, or last age, during which old orders crumble away and that which has failed is removed by Nature and the way prepared for the establishment of new generations. In astrology, the sign is associated with bondage, limitation, and confinement. The fishes are tied together by their tails and, though swimming in opposite directions, cannot separate themselves. The sign is a constant reminder that man is ever in bondage to the lower aspects of his own nature, from which there can be no escape until the accounts of Nature have been settled.

The ancient Christians, adopting the sign of the fish as a hieroglyphic symbol of redemption, employed the figure to signify bondage to sin and iniquity. Christians recognized each other by drawing the form of a fish in the sand. This was also a significator declaring oneself to be a hopeless sinner and as such was representative of the strange attitudes developed in the early church in which the penitent glorified in his own less than nothingness. The principle involved seemed to be that the worse a man was the more glory to the institution that could save him.

This curious complex led Celsus to maintain that the new faith held out heaven to rogues and small reward to honest men. In this sense, the fish summarized all human failings and limitations as well as a relapsed condition—an appropriate figure for persons who were miserable for the glory of God! The history of flagellation and extreme austerities informs us that when through some curious streak of Providence Nature was momentarily kind, this weakness of the terrestrial sphere was corrected by visiting upon oneself and others artificially designed and cruelly fashioned forms of discomfiture.

St. Augustine likens Christ to a fish which is broiled for the sins of the world, probably because of the cryptic ichthus which is derived from his name and title. This calls to mind that numerous divinities have been associated with the fish. Dagon, the Babylonian savior god, has the body of a fish and the head of a man, and Vishnu, in his first avatara, is shown rising from the mouth of a fish. This seemingly has reference to the beginning of life, for after every pralaya, or night of the gods, the Deity symbolized in the form of a great fish swims through the sea of Eternity. The ancients recognized all life as rising from water, which was the common mother substance. The fish gods consequently refer to the celestial intelligences who existed at a time when a heavenly water filled the whole cavity of space. Even Deity itself is sometimes referred to as a great fish, and the story of Jonah and the whale has been interpreted to mean that Jonah signified an aspect of the Noah legend. Jonah, therefore, signifies the seed of mankind. The ship from which he is cast is the old world which is to be destroyed. Divinity is the great fish which, receiving the germ of life, carries it through the deluge which destroys the world and, finally upon the establishment of the new cycle, casts it upon the shore, where it becomes the progenitor of a new order of life.

Regarding Pisces as signifying the end of enterprise, regardless of its magnitude, and also assuming with the Egyptians that the twelfth sign was associated with karma or an accumulation of unfinished

business carried forward through the cycle, we next hear of it as associated with misfortune. There is much question whether any sign of the zodiac should be allotted two rulers, i. e., whether Aquarius should be assigned two rulers—Saturn and Uranus—two widely different forces; or whether Jupiter and Neptune should share honors in the rulership of Pisces. Neptune is a planet strangely associated with the occult forces of Nature, and while it may not often bestow its appearance upon the Piscean native, it most certainly bestows peculiarities of temperament and eccentricities of person. Most Piscean people are creatures of destiny or, at least, puppets of fate. There is nearly always something mysterious or unusual about them and in many cases they are given to unaccountable depression and melancholy. Their lives are usually eventful in one way or another, often involving sudden changes. Like Neptune, they are very often revengeful and, again, like this planet, inclined to keep their real feelings to themselves, their words often having little to do with their thoughts. Neptune again strikes them in their relationship to the occult or, at least, in their fondness for the mysterious, the bizarre, and their thrill from intrigue. They are quite often mediumistic or clairvoyant and are almost certain to be surrounded during life with circumstances not explainable by the average man's philosophy. As an old work on the subject says: "They are addicted to dreams, fancies and even frenzies." They are inclined to be secretive and are often tempted to evil habits or dangerous intrigues and crime.

In none of these qualities do they partake of the Jupiterian influence which is supposed to partly govern the sign nor are their finances as plentiful as generous Jupiter would be expected to bestow. They are a worrying caste and the only point where Jupiter really shows himself in their outer appearance is in size and weight; and through their inner temperament as generosity.

If Pisces be accepted as a sign connected with the rounding up of a cycle of experience, then it is easier to understand why Piscean people are seem-

ingly continually confronted by responsibility and so-called misfortune. The facts are that they are faced with the loose ends of their own lives. In Pisces the individual is temporarily in bondage to the limitations of himself. In this sign he must overcome in himself those conditions which through the other signs he has been attempting to overcome in the outer world. It is a well-known fact that just before dawn vitality is the lowest upon the earth, and in the horoscope Pisces represents that zero hour which precedes the dawn which is symbolically presumed to take place in Aries. Thus Pisces is the weakest point in the chart. It represents the place where the energies of life have run down. It has neither the strength, combativeness nor the optimism which in some of the other signs literally bubbles over. The Piscean native is born tired and, lacking the vitality bestowed by more robust configurations, may also lack the self-assurance which surmounts obstacles and defends its own rights. Pisces bestows the peacemaker, who is generally badly pummelled by both contending factions.

The world has just passed through a Piscean cycle and it has been a period of travail. Man's idealism and humanitarianism have been exploited to the uttermost. Virtue has lost caste and honesty has lost merit. The order of life has been hopelessly upset and a certain despair has been bred in the subconscious strata of men's souls. But as the darkness of night gives place to the sparkling colors of the dawn, so the inhibitions of Pisces find expression in the spontaneous exuberance of Aries. The sun, having completed its cycle, begins a new one. Night gives place to day, hopelessness to hope, and the great wheel turns as before. In our cycle of spiritual progress we are born again and again in each sign, as the wheel goes round. When it comes time for us to be born in Pisces, we are brought face to face with the things which are as yet unfinished. This experience is necessary, for it gives incentive and purpose to future effort.